

SUMMARY OF PROCEEDINGS

Twenty-Second Annual Conference

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

CONCORDIA SEMINARY
ST. LOUIS, MISSOURI

June 11-13, 1968

Additional Copies of these Proceedings
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to Susan A. Schultz, Executive Secretary
B. L. Fisher Library, Asbury Theological Seminary
Wilmore, Kentucky 40390

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ATLA EXECUTIVE COMMITTEE FOR 1968-69

Officers

President - Maria Grossmann Andover-Harvard Theological Library 45 Francis Avenue Cambridge, Mass. 02138	Vice-Pres. - Harold B. Prince Columbia Theological Seminary 701 Columbia Drive Decatur, Georgia 30030
Treasurer - David Guston Bethel Theological Seminary 3949 Bethel Drive St. Paul, Minn. 55112	Exec. Sec. - Susan A. Schultz B.L. Fisher Library Asbury Theological Seminary Wilmore, Kentucky 40390

Editor of The Newsletter

Donn Michael Farris
Divinity School Library
Durham, North Carolina 27706

Members at Large

1967-69	Leo T. Crismon Southern Baptist Theological Seminary 2825 Lexington Road Louisville, Kentucky 40206	1968-70	Isabelle Stouffer Speer Library Princeton Theological Seminary P.O. Box 111 Princeton, N.J. 08540
	Genevieve Kelly California Baptist Theological Seminary Seminary Knolls Covina, California 91722		John Batsel Garrett Theological Seminary 2121 Sheridan Road Evanston, Illinois 60201

Others

Past President	Dr. Arthur E. Jones Rose Memorial Library Drew University Madison, N.J. 07940	AATS Representative	Dr. Frederick Whittaker President Bangor Theological Seminary Bangor, Maine 04401
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Officers 1967-68

President	Arthur E. Jones, Jr.
Vice President	Maria Grossmann
Treasurer	David Guston
Executive Secretary	Susan A. Schultz

BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1968-69

EDITOR OF THE NEWSLETTER

Donn Michael Farris (1973)
 Divinity School Library
 Duke University
 Durham, North Carolina 27706

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1970)
 McCormick Theological Seminary
 800 West Belden Avenue
 Chicago, Illinois 60614
 Robert F. Beach (1971)
 Edwin B. Colburn
 Edgar M. Krentz (AATS)
 Helen B. Uhrich (1969)

PERIODICAL EXCHANGE COMMITTEE

Robert M. Drury, Chairman (1969)
 Central Baptist Theological
 Seminary, Seminary Heights
 Kansas City, Kansas 66102
 Gladys Scheer (1970)
 William Richard Denton (1971)

COMMISSION ON LILLY ENDOWMENT
SCHOLARSHIPS

Warren Mehl, Chairman (1970)
 Eden Theological Seminary
 475 E. Lockwood Avenue
 Webster Grove, Missouri 63119
 Maria Grossmann (1969)
 Ernest White (1971)
 Murray Newman (AATS)

COMMITTEE ON STATISTICAL RECORDS

Henry Scherer, Chairman (1971)
 Lutheran Theological Seminary
 7301 Germantown Avenue
 Philadelphia, Pennsylvania 19119
 Arthur W. Kuschke (1969)
 Nolan Bremer (1970)

COMMITTEE ON FINANCIAL ASSISTANCE
FROM FOUNDATIONS

Robert F. Beach, Chairman (1969)
 Union Theological Seminary
 3401 Broadway
 New York, New York 10027
 Raymond P. Morris (1970)
 Stillson Judah (1971)

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman (1969)
 Yale Divinity School Library
 New Haven, Connecticut 06511
 James Tannis (1970)
 John Batsel (1971)
 Conrad Wright (AATS)

NOMINATING COMMITTEE

Robert F. Beach, Chairman (1969)
 Union Theological Seminary
 3401 Broadway
 New York, New York 10027
 Gerry Gillette (1970)
 Robert Olson (1971)

MEMBERSHIP COMMITTEE

Keith Wills, Chairman (1969)
 Southwestern Theological Seminary
 P.O. Box 22, 000-2E
 Fort Worth, Texas 76122
 John Sayer (1970)
 Burton Goddard (1971)
 David J. Wartluft (1969)
 Walter Sylvander (1969)

COMMITTEE ON CATALOGING AND
CLASSIFICATION

Elvire R. Hilgert, Chairman (1970)
 McCormick Theological Seminary
 800 W. Belden Avenue
 Chicago, Illinois 60614
 R. Virginia Leach (1969)
 Lucille Hager (1971)

COMMITTEE ON BUILDINGS AND
EQUIPMENT

William M. Robarts, Chairman (1969)
 Union Theological Seminary
 3401 Broadway
 New York, New York 10027
 Frederick L. Chenery (1970)
 Erich R.W. Schultz (1971)

ATLA REPRESENTATIVE ON ALA COUNCIL

Niels H. Sonne (1969)
 General Theological Seminary
 Chelsea Square
 New York, New York 10011

BUREAU OF PERSONNEL AND PLACEMENT

Harriet V. Leonard, Bureau Head (1969)
 Divinity School Library
 Duke University
 Durham, North Carolina 27706

ATLA REPRESENTATIVE TO U.S. BOOK
EXCHANGE

Roland E. Kircher (1969)
 Wesley Theological Seminary
 4000 Massachusetts Avenue N.W.
 Washington, D.C. 20016

AD HOC COMMITTEES

COMMITTEE ON APPRAISAL

Peter VandenBerge, Convener
 Colgate Rochester Divinity
 School Library
 1100 South Goodman Street
 Rochester, New York 14620
 George Bricker
 Leo Crismon
 Peter Oliver

COMMITTEE ON PUBLICATIONS

Dikran Y. Hadidian, Chairman
 Pittsburgh Theological Seminary
 616 N. Highland Avenue
 Pittsburgh, Pennsylvania 15206
 David Green
 Erich Schultz
 James Tanis, Consulting Member
 Ronald Diener, Consulting Member

PROGRAM AND INDEX TO PROCEEDINGSTuesday, June 11

9:00 A.M.

MORNING PRAYERS (with AATS): George W. Hoyer, Professor of Homiletics,
Concordia Seminary

AATS PRESIDENTIAL ADDRESS (joint meeting with AATS): "Context for
Theological Education in the Next Decade," Robert V. Moss, Jr.,
President, Lancaster Theological Seminary

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First Session. 11:00 A.M.

Dr. Arthur E. Jones, Librarian, Rose Memorial Library
Drew University, Presiding

WELCOME: Miss Lucille Hager, Director of the Library, Concordia Seminary

TREASURER'S REPORT: David Guston, Librarian, Bethel Theological Seminary

PROPOSED BUDGET: David Guston

PRESIDENT'S ADDRESS: "A Steady Pressure," Arthur E. Jones, Jr.

11

13

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2:00 P.M.

LIBRARY TOURS: Guided tour to Pius XII Memorial Library, St. Louis
University, Nolan R. Bremer in charge

Washington University Library and/or Fontbonne College Library
(on your own)

Second Session. 7:30 P.M.

David Guston, Librarian
Bethel Theological Seminary, Presiding

DISCUSSION AND REACTION TO AATS PAPER: Discussion leaders -- Davis S.
Schuller, Associate Director, AATS, and Raymond P. Morris, Librarian,
Yale Divinity School

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8:45 P.M.

LIBRARY RECEPTION AND OPEN HOUSE: Concordia Seminary Library

Wednesday, June 12

9:00 A.M.

MORNING PRAYERS (with AATS): George W. Hoyer

MEETING WITH AATS: Address, "Essentials in the Theological Curriculum,"
Bernard Cooke, Professor of Theology, Marquette University

11:00 A.M.

DENOMINATIONAL MEETINGS AND CONVENERS

Baptist Keith C. Wills
 Disciples Roscoe Pierson
 Episcopalian Niels H. Sonne
 Lutheran Erich Schultz
 Methodist Roland E. Kircher
 Presbyterian and Reformed . . . Thomas Schafer

Third Session. 2:00 P.M.

Warren R. Mehl, Librarian
 Eden Theological Seminary, Presiding

REPORT OF THE COMMITTEE ON BUILDING AND EQUIPMENT: Genevieve Kelly, Librarian, California Baptist Theological Seminary	14
REPORT - BUREAU OF PERSONNEL AND PLACEMENT: Harriet V. Leonard Reference Librarian, Duke University Divinity School	14
REPORT - COMMITTEE ON CATALOGING AND CLASSIFICATION: Elvira R. Hilgert, Head-cataloger, McCormick Theological Seminary (no report)	
REPORT - COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS: Leo T. Crismon, Librarian, Southern Baptist Theological Seminary	15
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REPORT - PERIODICAL EXCHANGE COMMITTEE: Robert M. Drury, Librarian, Central Baptist Theological Seminary	35
REPORT - PERIODICAL INDEXING BOARD: Calvin H. Schmitt, Librarian, McCormick Theological Seminary	35
REPORT - COMMITTEE ON STATISTICAL RECORDS: Henry Scherer, Librarian, Lutheran Theological Seminary at Philadelphia	39

Evening

Free evening. Suggested activities: Myny Opera, "My Fair Lady," Art
 Museum, Planetarium, trip to the Arch, etc.

Thursday, June 13

9:00 A.M.

MORNING PRAYERS (with AATS): George W. Hoyer
 MEETING WITH AATS: Address, "Morphology of Commitment in Education for
 Ministry," Daniel Day Williams, Professor of Systematic Theology,
 Union Theological Seminary, New York

Fourth Session. 11:00 A.M.

W. Charles Heiser, S.J., Librarian
St. Louis University Divinity School, Presiding

REPORT ON QUESTIONNAIRE: Peter Oliver, Assistant Librarian, Harvard Divinity School	80
REPORT - TELLERS' COMMITTEE ON ELECTION RESULTS: David McWhirter, Christian Theological Seminary, Chairman	55

Fifth Session. 1:30 P.M.

Susan A. Schultz, Associate Director of Library Services
Asbury Theological Seminary, Presiding

ADDRESS: "A Retrospective View of the Future," Dr. James R. Tanis, University Librarian, Yale University	103
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Banquet. 6:30 P.M.

Dr. Maria Grossmann, Librarian
Harvard Divinity School, Presiding

INVOCATION	
INTRODUCTION OF GUESTS	
INTRODUCTION OF NEW MEMBERS OF ATLA	
INTRODUCTION OF NEW OFFICERS OF ATLA	
REPORT - RESOLUTIONS COMMITTEE, Theodore L. Trost, Librarian, Colgate Rochester Divinity School, Chairman	55
ADDRESS: "Untitled No. 1," Edgar M. Krentz, Associate Professor of New Testament, Concordia Seminary	107
BENEDICTION: Peter N. VandenBerge	

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

Arthur E. Jones, President

MINUTES OF THE BUSINESS SESSIONS
 TWENTY-SECOND ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY
 ASSOCIATION
 CONCORDIA SEMINARY, ST. LOUIS, MISSOURI
 JUNE 11-13, 1968

PRESIDENT, ARTHUR E. JONES, PRESIDING

Tuesday, June 11, 11:00 A.M.

WELCOME TO CONCORDIA SEMINARY CAMPUS.

Miss Lucille Hager, Director of the Concordia Seminary Library and hostess librarian, extended a warm welcome to all. President Alfred O. Fuerbringer had already extended a most cordial welcome at the joint session of the American Association of Theological Schools and the American Theological Library Association. Miss Hager made such announcements as were needed for the efficient operation of the conference.

FUTURE CONFERENCES.

It was announced that the 1969 conference would be held on the campus of Pittsburgh Theological Seminary, D.Y. Hadidian, host librarian; and the 1970 conference would be held at New Orleans Baptist Theological Seminary, New Orleans, Louisiana.

The President indicated that invitations for the 1971 and 1972 conferences were being solicited.

PRO TEM COMMITTEES.

The President announced the appointment of the following pro tem committees: Tellers' Committee on Election Results: David McWhirter, chairman, Elizabeth Balz, Barbara Whalen; Resolutions Committee: Theodore L. Trost, chairman, David K. Weekes, Marilyn Walker.

REPORTS.

The treasurer' report was presented by David Guston, treasurer, and it was accepted by regular action.

The proposed budget, presented by David Guston, treasurer, on recommendation of the Executive Committee, was accepted by regular action.

PRESIDENTIAL ADDRESS.

President Arthur E. Jones, Jr. gave the annual president's address under the title: "A Steady Pressure."

Wednesday, June 12, 2:00 P.M.

Warren Mehl, Presiding

COMMITTEE REPORTS.

The following committee reports were presented and received by regular action (printed copies having been distributed in advance of the meeting):

Committee on Buildings and Equipment, Genevieve Kelly, chairman.

Bureau of Personnel and Placement, Harriet Leonard, head.

Lilly Endowment Scholarships, Leo Crismon, chairman.

ATLA Sealantic Fellowship Program, Leo Crismon, chairman.

Committee on Financial Assistance from Foundations, Peter VandenBerge, chairman.

Membership Committee, Keith Wills, chairman.

Board of Microtext, Raymond P. Morris, chairman.

Nominating Committee, Robert Beach, chairman.

Periodical Exchange Committee, Robert Drury, chairman.

Periodical Indexing Board, Calvin Schmitt, chairman.

Statistical Records Committee report was presented by Arthur Kuschke for Henry Scherer, chairman, who was absent from the session due to illness. The motion to receive the report with thanks to the committee for carrying on where the government could not, was seconded and approved.

Committee on Reprinting. This committee was dissolved a year ago but Roscoe Pierson, who served as its chairman, continues to serve in a liaison capacity.

U.S. Book Exchange, Roland Kircher, representative, had no report but continues to serve. The Exchange functions routinely; few ATLA libraries participate

Committee on Cataloging and Classification. No report.

ATLA Representative to AIA. No report.

RE-APPOINTMENT OF THE EDITOR OF THE NEWSLETTER.

President Arthur Jones announced that Mr. Donn Michael Farris had been re-appointed as editor of the Newsletter for the next five years, the term expiring in June, 1973.

AMENDMENT TO THE CONSTITUTION.

The amendment to Article VI, Executive Committee, Section I, Members, inserting in the last sentence of this section the words: "and the editor of the Association's official publication", was given its final reading. It was moved, seconded and VOTED to adopt this amendment. This sentence now reads:

The executive secretary and the editor of the Association's official publication shall be ex officio members of the Executive Committee without vote.

Thursday, June 13, 11:00 A.M.

W. Charles Heiser, Presiding

PROPOSED BUDGET.

President Arthur E. Jones, on recommendation of the Executive Committee, presented a revised budget, changing the honorarium of the editor of the Newsletter from \$100 to \$300, and the total budget from \$6,700 to \$6,900. It was moved, seconded, and VOTED to approve this change.

TELLERS' COMMITTEE REPORT.

David McWhirter, chairman, reported the election of the following officers:

Vice-President and President Elect - Harold B. Prince
Representatives-at-large - Isabelle Stouffer
John Batsel

Thursday, June 13, 3:15 P.M.

Susan A. Schultz, Presiding

During a free discussion period the following matters were discussed:

Statistics. Arnold Ehlert raised the problem of reporting to A.T.L.A. statistics for a seminary library connected with another school, such as a college or university.

Reprinting. Robert Beach asked what a library should do with requests from printing firms to borrow materials for reprinting. It was reported that several large libraries have cooperated in drawing up the following guidelines:

1. The original materials should be returned in a condition as good or better than when borrowed.

2. The lending library should receive at least one copy in its commercial form.

3. A fee is charged. This may be as high as \$25.00

There were several comments in regard to the fee. It was suggested that the amount could well be affected by the source of the initiation for reprinting. Mr. Pierson, speaking out of his own experience with the Committee on Reprinting, said that some titles never sell beyond the point of initial investment.

Mr. Pierson suggested that anyone having dealings with reprint firms which are not satisfactory, should get in touch with him. Since the Committee on Reprinting was discontinued, he is serving in a liaison capacity.

An Association Journal. Dikran Hadidian suggested that A.T.L.A. should undertake to publish a journal, perhaps to supersede the Newsletter and possibly to include the Proceedings as one of its issues. John Batsel suggested that A.T.L.A. should utilize Theological Education.

Group Meetings. David McWhirter suggested that in addition to denominational meetings during the conferences, there might also be meetings of librarians grouped according to size of school for sharing of mutual problems.

Cooperation with ALA. There was some sentiment expressed in favor of closer cooperation with ALA.

Joint Meeting with AATS. After some discussion of pros and cons in regard to joint meetings the following action was taken:

MOTION was made, seconded and VOTED to recommend to the Executive Committee that whenever possible, joint meetings with AATS be held.

The Banquet, June 13, 6:30 P.M.

Invocation: a moment of silence and meditation.

Introduction of guests by Dr. Arthur E. Jones, President, 1967-68.

Passing of the gavel by Dr. Jones to Dr. Maria Grossmann, President, 1968-69.

Introduction of new members of A.T.L.A.

Introduction of new officers of A.T.L.A.

Report of the Resolutions Committee, Theodore L. Trost, chairman. This report was regularly accepted.

Address: "Untitled No. 1", Dr. Edgar Krentz, Concordia Seminary.

Benediction: Peter VandenBerge.

Susan A. Schultz
Executive Secretary

PART II

COMMITTEE, BOARD AND OTHER REPORTS

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Nominating Committee	34
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TREASURER'S REPORT

The American Theological Library Association
Saint Paul, Minnesota

We have examined the accompanying statement of assets and fund equities resulting from cash transactions reflected on the Treasurer's records of the American Theological Library Association as of April 30, 1968, and the related statement of cash receipts and disbursements and changes in fund equities for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. Records relating to the source of cash receipts, other than interest, are not in the custody of the Treasurer of the Association and our examination of such receipts was confined to tests of the deposit of recorded receipts.

In our opinion, the statements referred to above present fairly the assets and fund equities arising from cash transactions reflected on the Treasurer's records of the American Theological Library Association, and the cash receipts recorded by the Treasurer and the cash disbursements made by the Treasurer for the year then ended on a basis consistent with that of the preceding year.

Touche, Ross, Bailey & Smart
Certified Public Accountants

TREASURER'S RECORDSAMERICAN THEOLOGICAL LIBRARY ASSOCIATIONSTATEMENT OF ASSETS AND FUND EQUITIES RESULTING FROM CASH TRANSACTIONSAPRIL 30, 1968

ASSETS

Cash	\$14,795
Time savings certificates, 5%	<u>66,027</u>
	<u>\$80,822</u>

FUND EQUITIES

General	\$11,754
Index	35,177
Lilly	24,879
Microtext	5,830
Reprinting	<u>3,182</u>
	<u>\$80,822</u>

See note on accounting principles.

TREASURER'S RECORDS
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
AND CHANGES IN FUND EQUITIES
YEAR ENDED APRIL 30, 1968

	Fund					
	Total	General	Index	Lilly	Microtext	Reprinting
RECEIPTS:						
Identified by Board members as:						
Sales	\$49,192		\$28,344		\$20,820	\$ 28
Dues	4,081	\$ 4,081				
Annual conference	224	224				
Other	146	146				
Book exhibit	250	250				
Interest	1,781	232	347	\$ 739	347	116
	<u>\$55,674</u>	<u>\$ 4,933</u>	<u>\$28,691</u>	<u>\$ 739</u>	<u>\$21,167</u>	<u>\$ 144</u>
DISBURSEMENTS:						
Microfilming	\$25,872				\$25,872	
McCormick Theological Seminary	17,000		\$17,000			
Printing	6,695	\$ 2,293	4,402			
Travel	1,094		272	\$ 345	477	
Scholarship grants	4,300			4,300		
Honoraria	700	700				
Annual conference	171	171				
Officers and committees	147	147				
Other	2,338	300	1,058	7	965	\$ 8
	<u>\$58,317</u>	<u>\$ 3,611</u>	<u>\$22,732</u>	<u>\$ 4,652</u>	<u>\$27,314</u>	<u>\$ 8</u>
EXCESS (DEFICIENCY) OF RECEIPTS OVER DISBURSEMENTS	\$(2,643)	\$ 1,322	\$ 5,959	\$(3,913)	\$(6,147)	\$ 136
TRANSFERS (TO) FROM OTHER FUNDS		400	(200)		(200)	
	<u>\$(2,643)</u>	<u>\$ 1,722</u>	<u>\$ 5,759</u>	<u>\$(3,913)</u>	<u>\$(6,347)</u>	<u>\$ 136</u>
EQUITIES AT BEGINNING OF YEAR	<u>83,465</u>	<u>10,032</u>	<u>29,418</u>	<u>28,792</u>	<u>12,177</u>	<u>3,046</u>
EQUITIES AT END OF YEAR	<u>\$80,822</u>	<u>\$11,754</u>	<u>\$35,177</u>	<u>\$24,879</u>	<u>\$ 5,830</u>	<u>\$ 3,182</u>

See note on accounting principles.

TREASURER'S RECORDS
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NOTE ON ACCOUNTING PRINCIPLES
YEAR ENDED APRIL 30, 1968

The Treasurer's records are maintained on the cash basis and reflect assets and equities resulting from investment interest received directly by the Treasurer, cash disbursed by the Treasurer, and cash receipts from other activities of the Association as reported to the Treasurer by Association members.

The Association does not capitalize amounts expended for equipment, or for preparation of indexes and microfilm negatives.

ATLA BUDGET - 1968-69

PROPOSED BY THE EXECUTIVE COMMITTEE

Officers and Committees		\$1,600
Printing and Publicity		3,000
Printing, etc.	\$2,700	
Honorarium for the Editor of the Newsletter	300	
Executive Secretary's honorarium		900
Treasurer's honorarium		400
Annual Conference		400
Executive Secretary's office expense		500
Miscellaneous		<u>100</u>
		\$6,900

Respectfully,

DAVID GUSTON
 Treasurer

June 13, 1968

ATLA COMMITTEE ON BUILDINGS AND EQUIPMENT

The Committee's correspondence has been light this year, with inquiries from only Philadelphia Lutheran Seminary and the Bibliotheque Nationale du Quebec.

This lull in correspondence gave the Committee an opportunity to make some progress in the directions indicated by last year's conference. As a preliminary step toward advising overseas seminaries, the Committee has been amassing a file on overseas associations for theological education and their building standards (largely unformulated as yet) and is now in the process of determining through the associations and through the mission agencies where representative plans may be found.

The Committee has again this year prepared a slightly revised exhibit of slides for automatic screening during the conference. Also on exhibit are samples of the buildings bibliographies, lists of slides, lists of new buildings, and lists of architects and consultants available through the American Library Association. The Committee still has on file its list of architects and consultants who have worked on seminary libraries.

Respectfully submitted,
 Frederick L. Chenery
 William M. Robarts
 Genevieve Kelly, Chairman

BUREAU OF PERSONNEL AND PLACEMENT

The amount of work done by the Bureau of Personnel and Placement this year has been considerably less than in the previous four years. The following statistics for May 1967 - April 1968 reflect this:

Number of libraries listing positions open	12
Total number of positions open	15
Number of positions filled through the Bureau since April 1967 . .	3
Those having accepted positions in seminary libraries not listed with the Bureau	2
Total number registered for positions	21
Currently active	14
Number of new applicants since April 1967	11
Those having written for information without registering	24

Of the 21 who were registered:

1 has a graduate theological degree only;
 3 have a library degree only;
 15 have degrees in both theology and library science;
 2 have neither degree.

Of the total number who were registered with the Bureau this year, eleven were not employed in theological libraries and ten were employed in theological libraries but wanted a change of position. Of the eleven registered now, four are employed in theological libraries.

Twenty-four people wrote asking for information about employment possibilities in the field of theological librarianship. Three of these were already employed in theological libraries but wanted general information about the field. I have found it difficult to make generalizations, for the few facts I do have indicate that conditions vary greatly from one position to another. From the experience of the Placement Bureau the possibility of many of these people being hired for a theological library position seems very slim.

One of the main weaknesses of the operation of the Bureau is the absence of communication "feedback" from both employers and applicants. With two notable exceptions this year, employers have not informed the Bureau of the results of their inquiries among applicants. Applicants do not usually report their reactions to the positions which they are offered, and not every one thinks to inform the Bureau when he accepts a position. This means that there is much delay in our discovering when a position has been filled or when a person has taken a position, and this leads to unnecessary work on our part. This also means that valuable information about positions and people never reaches the Bureau.

Let me make a plea for your taking the time to inform the Placement Bureau of any facts which would be helpful in our work.

As for changes in the operation of the Bureau of Personnel and Placement, I propose to offer both employers and applicants the opportunity of having a suitable notice of their placement needs printed in the ATLA Newsletter. This will allow wider public notification for those who wish it, while confidential handling of business will continue for those who prefer this method.

Respectfully submitted,

Harriet V. Leonard
Bureau Head

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

In November 1965 a third request was submitted by the Commission to Lilly Endowment, Inc. for a grant of \$36,000.00 with a new scholarship program outlined (See Proceedings, 1966, pages 28-30)

This program of grants to librarians began in 1959-1960 with a grant of \$9,000.00 administered by A.A.T.S. with the A.T.L.A. Commission in an advisory capacity.

A second grant was made later by Lilly Endowment, Inc. for a total of \$27,000.00 extending over the years, 1960-1961, 1961-1962, and 1962-1963, with the A.T.L.A. Commission on Lilly Endowment Scholarships coming fully into the administration of the funds.

For the years 1963-1964, 1964-1965 and 1965-1966 a third grant was secured amounting to a total of \$36,000.00.

At a meeting of the Commission in March of 1966 it was possible to award grants only from left-over funds from the Lilly grant for the previous three year period; only a limited program could be carried out. In October 1965 a request had been made by the Commission for a further grant, but no response had been received.

However after the above March, 1966 meeting a grant was received for \$36,000.00 from Lilly Endowment, Inc.

Since it came after grants had been awarded in March, 1966 for the 1966-1967 period, this new grant was designated for the three periods, 1967-1968, 1968-1969, and 1969-1970.

Total funds granted by Lilly Endowment, Inc. amount to \$108,000.00 which will have been spent over an eleven year period.

Grants awarded March 11-12, 1968 were for the 1968-1969 period. This leaves only one more annual period, 1969-1970, for the program to run.

For the 1968-1969 period there were twenty-seven applicants and the total amount requested was about \$86,000.00. With only about \$26,000.00 left in the Lilly grant, only one half of which could be spent in this 1968-1969 period, there had to be considerable reduction in the amounts requested and in the number of requests acted upon favorably.

Grants were made to the following persons:

Debusman, Paul M., Southern Baptist Theological Seminary Library, Louisville, Kentucky, for work toward a Library Science degree at Catherine Spalding College, Louisville.

Green, David Edward, San Francisco Theological Seminary Library, San Anselmo, California, for work toward a Master of Library Science degree at University of California Library School, Berkeley.

Hamm, G. Paul, Golden Gate Baptist Theological Seminary Library, Mill Valley, California, for work toward a degree in Library Science at the University of California, Berkeley.

Hurd, Albert Edward, Chicago Theological Seminary Library, Chicago, Illinois, for work toward a degree in Library Science at the University of Chicago Graduate Library School, Chicago.

Jewett, Christine C., Fuller Theological Seminary Library, Pasadena, California, for work toward a degree in Library Science at the University of Southern California School of Library Science, Los Angeles, California.

McFarland, Jane Elizabeth, Yale Divinity School Library New Haven, Connecticut, for work toward a degree in Library Science at the University of North Carolina, Chapel Hill.

Miller, Charles Ronald, Wesley Theological Seminary Library, Washington, D.C., for work toward the M.S.L.S. degree at the Department of Library Science, Catholic University of America, Washington, D.C.

Parks, Dorothy Ruth, Divinity Library, Vanderbilt University, Nashville, Tennessee, for work toward a degree in Library Science at Simmons College, Boston, Massachusetts.

Semerjian, Miss Vartouhi, Hartford Theological Seminary Library, for work toward a degree in Library Science at Simmons College, Boston, Massachusetts.

Woudstra, Sierd, Calvin Theological Seminary, Grand Rapids, Michigan, for work toward a degree in Library Science, at the University of Michigan, Ann Arbor.

The cost of administering the program, May 1, 1967 to April 30, 1968 was as follows:

Office Expenditures	\$ 22.26
Travel, etc.	<u>322.25</u>
	\$344.51

A year ago the report of Roland E. Kircher, Chairman of the Commission, included a statement relative to the Sealantic Fellowship Program which was only in the formative stage at the time (Proceedings 1967, pages 47-48). This committee has had a meeting and the program is in operation. A report is being submitted to this meeting of A.T.L.A.

Announcements and application forms will be sent out in October, 1968 for the 1969-1970 program. Applications should be in the hands of the Chairman of the Commission by March 1, 1969.

Maria Grossmann
Murray L. Newman
Warren R. Mehl, Secretary
Leo T. Crismon, Chairman

A.T.L.A. SEALANTIC FELLOWSHIP PROGRAM

Reference was made to this program in the report of the Commission on Lilly Endowment Scholarships last year (See Proceedings, 1967, pages 47-48).

The amount of the grant received in July 1966 was \$35,000.00 It is administered by the American Association of Theological Schools and the American Theological Library Association. It is designed to improve the professional and academic qualifications of Head Librarians in Institutions that have full membership in the American Association of Theological Schools. The objectives of the program, in accordance with the stipulations of the donor, Sealantic Fund, Inc. are two-fold:

"Approximately one-half of the grant will be used to enable two outstanding recruits to study for three years for advanced academic degrees; and the remainder will provide one fellowship per year for three years, to enable three senior librarians under the age of 55 to undertake sabbatical study leaves."

The application procedures and the conditions under which the grants are made are as follows:

- A. FINANCIAL AID FOR RECRUITS. The School and the person being recruited will apply for resources to finance the clearly formulated advanced training program. The financial assistance, if granted, is to be considered as a loan. On completion of the formal training and the subsequent fulfillment of a three-year appointment in the sponsoring institution, the loan will be cancelled. The amount of financial aid will be determined by the nature of each individual case under consideration.

- B. SABBATICAL STUDY LEAVES FOR SENIOR LIBRARIANS. Eligibility for application is limited to Head Librarians of unquestionable qualifications who are making a career of theological librarianship and who have served for at least five years in the present position. Applicants must be nominated by their respective institutions and must be under 55 years of age. The amount of a fellowship under the above stipulations will be determined by the requirements of each applicant.

The fiscal agent for the program is the American Association of Theological Schools, and the selection of recruits and fellows will be made by a joint committee composed of members of the American Association of Theological Schools and the American Theological Library Association.

Announcements and applications were sent out late in 1966, but no grants were awarded in the early part of 1967 for the 1967-1968 period. Announcements and application forms were again sent out late

in 1967. The Committee had a meeting at the Episcopal Theological Seminary, Alexandria, Virginia on April 5, 1968 and the following were granted awards for the period 1968-1969:

Rev. Norman J. Kansfield, Western Theological Seminary, Holland, Michigan, for work toward the degrees of M.A. and Ph.D. at the Graduate Library School of the University of Chicago.

Rev. Roscoe M. Pierson, Lexington Theological Seminary, Lexington, Kentucky, for the purpose of compiling an exhaustive bibliography of the history of the Christian faith in the English-speaking West Indies.

One other grant was awarded but it was turned down before the program got under way.

The cost of administering the program, May 1, 1967 to April 30, 1968, was \$30.35 for office expenses and \$137.40 for travel expenses, or a total of \$167.75. The two grants awarded amount to \$7,200.00.

We are sure that the A.T.L.A. members wish to express appreciation to Sealantic Fund, Inc. for this grant and to the persons who were instrumental in securing the grant.

In October 1968, announcements and application forms will again be sent out with a view toward granting further awards in March or April of 1969. The new secretary for the program is Mr. Warren R. Mehl, Librarian, Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Missouri 63119. Inquiries in regard to the program should be addressed to him.

The present report is submitted by the following members.

A.A.T.S. Members

Murray L. Newman
Sara P. Little
Donald Heiges

A.T.L.A. Members

Raymond P. Morris
Leo T. Crismon, Chairman and
Secretary

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

The Committee on Financial Assistance from Foundations has had no specific proposals referred to it during the past year. The Committee stands ready, however, to offer counsel and assistance whenever called upon to do so by the Executive Committee or membership of the Association.

It is well to remind the members of A.T.L.A. that this committee cannot seek foundation aid until the Association has carefully evaluated its needs and constructed proposals that have merit and will appeal to the donors. It was with this in mind that last year this committee recommended to A.T.L.A. that a special "Committee on Appraisal" be appointed to study the projects of A.T.L.A. and determine the present and future needs of theological librarianship. The membership approved this proposal and funds were included in the budget to make it possible for the committee to meet and do its work. It is anticipated that out of this study will come some clear direction to the Association, and the formulation of well planned projects for which financial resources may be obtained. No announcement has been made about the composition and activity of this special committee, but we await with anticipation its report of progress.

In recent years the Committee on Financial Assistance from Foundations has aided in securing monies from the Lilly and Sealantic Funds for the scholarship program of A.T.L.A. We shall watch and study the results of these projects, and hope that when needed, new monies may be obtained in order that this vital activity of the association may be continued for the benefit of those who are engaged and committed to theological librarianship.

Respectfully submitted,

Robert F. Beach
Raymond P. Morris
Peter N. VandenBerge, Chairman

MEMBERSHIP COMMITTEE

Membership in the American Theological Library Association continued to increase during the past year, although at a lower rate than some earlier years. There has been an increase in the number of full and institutional memberships but a decline of three in the number of associate memberships. A comparison of the membership in June, 1967 with June 10, 1968 is given below.

A.T.L.A. MEMBERSHIP

	<u>June, 1967</u>	<u>June 10, 1968</u>
Full membership	215	222
Associate membership	168	174
Institutional membership	<u>112</u>	<u>118</u>
Total	495	514

At the time the above tabulation was made there were also six applicants who had been billed by the A.T.L.A. executive secretary but who had not yet paid their dues.

There are fourteen with full membership who are on retired status and, therefore, are exempt from the payment of dues according to Article I of the A.T.L.A. By-Laws. It may be that there are others who are eligible to maintain their membership under this provision but have failed to do so. Member libraries are urged to make certain that retired librarians are aware of this provision for continuing complementary membership.

An analysis of the A.T.L.A. membership roll (January 31, 1968) shows the following geographical distribution of memberships with addresses outside the United States:

<u>Country</u>	<u>Total Memberships</u>	<u>Country</u>	<u>Total Memberships</u>
Canada	25	Jamaica	1
Philippines	6	Korea	1
Australia	4	Lebanon	1
Argentina	1	Liberia	1
England	1	Mexico	1
Fiji Islands	1	Puerto Rico	1
Germany	1	Switzerland	1
India	1	Taiwan	1
		Total	<u>46</u>

You may recall that the Membership Committee report last year suggested that every encouragement be given to foreign theological librarians to affiliate with A.T.L.A. A very practical step would be made in this direction if those who now belong to A.T.L.A. would provide gift memberships for those they may know who are serving as theological librarians in foreign lands. This would support theological librarianship and the Christian witness around the world.

The primary source for new members is still the theological libraries in the United States and Canada, and perhaps the very libraries in which we now serve. Have all the professional librarians on your staff been enlisted for A.T.L.A. memberships? Often there are changes in personnel and the new workers are not contacted about A.T.L.A. During this past year the Membership Committee has written thirty-one letters to new theological library staff members mentioned in the A.T.L.A. Newsletter and in other sources, seeking to enroll them as members. Undoubtedly there were many who were not contacted because of lack of information. We are very dependent upon the alertness of A.T.L.A. members to recruiting opportunities. When new personnel are added to your library staff, please send the names to the A.T.L.A. executive secretary, Miss Susan A. Schultz, or to the chairman of the Membership Committee, and application forms with information for prospective members will be sent promptly. Keep recruiting for A.T.L.A.

Respectfully submitted,

James Irvine

John Sayre

Keith C. Wills, Chairman

BOARD OF MICROTEXT

We are pleased to provide this report of the work of the A.T.L.A. Board of Microtext for the period May 1, 1967 through April 30, 1968.

It has not been necessary to have a meeting of the Board of Microtext during the past year, although we have been in communication on matters requiring consultation. The Board plans to meet in conjunction with the current sessions of A.T.L.A.

Microfilms produced during the past year:

Manuscripts

Hügel, Friedrich, Freiherr von. Diaries, 1877-1924. \$112.00

Monographs

André, Louis Édouard Tony. Les Apocryphes de l'Ancien Testament. Florence, O. Paggi, 1903. 3.75

Bible, N.T. Matthew. English.

The Gospel According to Saint Matthew and part of the first chapter of the Gospel According to Saint Mark translated into English from the Greek, with notes by Sir John Cheke. Also VII. original letters of Sir John Cheke. Introductory statement by James Goodwin. Cambridge, Eng. J. and J.J. Deighton, 1843. 2.00

Bonn, Alfred. Ein Jahrhundert Rheinische Mission. Barmen, Verlag des Missionshauses, 1928. 3.25

Buller, James. Forty years in New Zealand: including a personal narrative, an account of Maoridom, and of the Christianization and colonization of the country. London, Hodder and Stoughton, 1878. 5.25

Burlaton, Louis. Le vénérable Geronimo; le martyr du Fort des XXIV heures à Alger. Préf. de Mgr. Leynaud. Alger, Impr. des Missionnaires d'Afrique (Peres Blancs) 1931. 2.25

Church of England. Book of Common Prayer. Portuguese. O Livro da Oraçaõ Commum e Administraçaõ dos sacramentos e outros ritos, e ceremonias da Igreja, conforme o uzo da Igreja da Inglaterra. Em Colombo, A Officina da Missaõ Wesleyano. 1817. 2.00

- Davenant, John, Bp. of Salisbury. A treatise on justification, or the Disputatio de justitia habituali et actuali . . . translated from the original Latin, together with translations of "Determinaciones" by Josiah Allport. London, Hamilton, Adams, 1844-46. \$11.00
- Elmore, Wilber Theodore. Dravidian gods in modern Hinduism; a study of the local and village deities of southern India. Hamilton, N.Y., The author, 1915. 2.00
- Ferroli, Domenico. The Jesuits in Malabar. Bangalore, Bangalore Press, 1939-51. 2 volumes. 12.00
- Horne, Charles Silvester. The Story of the L.M.S., 1795-1895. 2nd and rev. ed. London, London Missionary Society, 1895. 4.00
- Huard, Victor Amédée. La vie et l'œuvre de l'abbé Provencher. Paris, "Editions Spes," 1926. 5.00
- Ignatius, Saint, Bp. of Antioch. The ancient Syriac version of the Epistles of Saint Ignatius to St. Polycarp, the Ephesians, and the Romans: together with extracts from his Epistles, collected from the writings of Severus of Antioch, Timotheus of Alexandria, and others . . . Also the Greek text of these three Epistles, corrected according to the authority of the Syriac version. By William Cureton. London, Rivingtons, 1845. 2.00
- Ignatius, Saint, Bp. of Antioch. Corpus Ignatianum: a complete collection of the Ignatian Epistles, genuine, interpolated, and spurious; together with numerous extracts from them, as quoted by ecclesiastical writers down to the tenth century; in Syriac, Greek, and Latin: an English translation of the Syriac text, copious notes, and introd., by William Cureton. London, F. & J. Rivington, 1849. 5.00
- Khomiakov, Aleksieï Stepanovich. L'Église latine et le protestantisme au point de vue de l'Église d'Orient; recueil d'articles sur des questions religieuses, écrits à différentes époques et à diverses occasions. Lausanne, B. Benda, 1872. 4.25
- Krüger, Gustav. Was heisst und zu welchem Ende studiert man Dogmengeschichte? Leipzig [etc.] Mohr, 1895. 1.75

- Muir, Sir William. Annals of the early caliphate, from original sources. London, Smith, Elder, 1883. \$ 5.00
- Murray, Archibald Wright. Missions in western Polynesia: being historical sketches of these missions, from their commencement in 1839 to the present time. London, J. Snow, 1863. 5.25
- Petite histoire des missions chrétiennes, par un laïque. Paris, Société des missions évangéliques, 1923. 3.50
- Poujel, David F. Histoire et influence des Églises wallonnes dans les Pays-Bas. Paris, Librairie Fischbacher, 1902. 4.25
- Réalde, I. de, ed. Écrits des curés de Paris contre la politique et la morale des jésuites (1656) Avec une étude sur la querelle du laxisme. Paris, Éditions et librairie, 1921. 3.75
- Ritschl, Albrecht Benjamin. Die Entstehung der altkatholischen Kirche. Eine kirchen- und dogmengeschichtliche Monographie. Bonn, A. Marcus, 1857. 5.75
- Robertson, Mrs. Henrietta. Mission life among the ZuluKafirs. A memoir of Henriette, wife of the Rev. R. Robertson, S.P.G. missionary, compiled from letters and journals written to the late Bishop Mackenzie and his sisters London, Bemrose, 1875. 2.50
- Teaching of the twelve apostles, with illustrations from the Talmud; two lectures on an ancient church manual discovered at Constantinople, given at the Royal Institution of Great Britain on May 29th and June 6th, 1885, by C. Taylor. Cambridge, England, Deighton, Bell, 1886. 2.00
- Willis, Robert. Servetus and Calvin; a study of an important epoch in the early history of the Reformation. London, H.S. King, 1877. 5.75

Periodicals

- Augustana. Rock Island, Ill. Augustana Book Concern. v. 1-102; July 11, 1856 - December 1956. \$673.00

Catholic champion. New York, [Guild of Saint Ignatius] v. 1-13; December 1888 - December 1901. (Partial file .17 per lineal foot)	\$40.00
Church journal and gospel messenger. v. 1-26, Feb. 5, 1853-Feb. 14, 1878; new ser., Apr. 7, 1878-Jan. 11, 1879. (Partial file .16 per lineal foot)	145.00
Fellowship news bulletin. Chicago, Methodist Publish- ing House, 1943-1966.	14.00
International journal of religious education. v. 1, Oct. 1924-1966. Supersedes Church School	200.00
Interracial conference reports. General Board of Social and Economic Relations. The Methodist Church. 1955-1959.	31.00
Kirchenblatt für die reformierte Schweiz. Zürich. v. 1-24, 1845-1868.	21.00
Lutheran herald. Minneapolis. v. 1-44; Jl. 5, 1907-Dec. 1960. (Partial file at .16 per lineal foot)	550.00
Neue Blätter für den Sozialismus. Potsdam, A. Protte. 1. -4. Jahrg., Heft 6; Jan. 1930-Juni 1933.	22.00
Reformed missionary herald. Lancaster, Pa. v. 1-10; Aug. 1880-Dec. 1890. (Partial file .16 per lineal foot)	8.00
Reformed missionary. Forreston, Ill., v. 1-7; Jan. 1870-December 1876.	4.50
True Catholic. Baltimore. 1843-1853. v. 1-10, 2. ser. vol. 1-4. 1853-1856. (Partial file .18 per lineal foot)	85.00
Vital Christianity. Anderson, Ind. 1921-1961 (Formerly Gospel Trumpet) (Partial file at .17 per lineal foot)	50.00
World Congregationalism. London. v. 1-7, January 1959-January 1965.	8.00
Zukunft der Kirche; eine Wochenschrift. 1845.	4.50

Refilmed

Methodist Episcopal Church, South. General Conference.
Journals of the general conference. 1846-1938. \$65.00

Filming completed since April 30, 1968

Theological Seminary of the Evangelical and Reformed
Church. Bulletin. Lancaster, Pa. v. 1-28; 1930-
1957.
(Partial file .16 per lineal foot) 62.00

In process of refilming

Methodist quarterly review. [Louisville, Nashville]
v. 1-79, no. 4; Jan. 1847-October 1930, except
1861-1879. Publication discontinued 1861; new
publication resumed 1880.

Films in process

The Churchman	Northern Independent
Die Kerkbode	Northwestern Christian Advocate
Indian Evangelical Review	Social Action News Letter
Kirchliche Zeitschrift	Der Sendbote
Hollenweger: Handbuch der Pfingstbewegung	

Other titles scheduled to be filmed

Blätter für Mission	Kirchliches Informatorium
Christian Conservator	Kirchliche Mitteilungen
Christian Record	Minister's Quarterly
Continent	Open Court
Deutsche Pionier	Siam Outlook
Die Wachende Kirche	

We have been unable to fill requests for the LIST OF MICROFILMS
AVAILABLE Revised to April 1967 since April. A new LIST is in prepara-
tion.

The scope of services of this project may be suggested by the
following summary of types of institutions who purchased films during
the past year:

	<u>Prior to 1967-68</u>	<u>New Accounts 1967-68</u>	<u>Total</u>
State Universities and Colleges	34	9	43
Other Universities and Colleges	56	15	71
Seminaries	93	3	96
Catholic Institutions	10	5	15
Other Institutions (Historical socie- ties, etc.)	23	3	26
Public Libraries	2	1	3
Individuals	16	5	<u>21</u>
TOTAL			

A list of the accounts is appended.

Following the authorization by the Board to invite historical and learned societies to nominate members of their bodies to an Advisory Committee for this project, four have responded. This Committee has proven to be a useful liaison and we hope to extend the number of the cooperating societies. Representatives appointed to date are:

American Society of Church History: Dr. James Nelson.
 Evangelical & Reformed Historical Society: Mr. George Bricker.
 Lutheran Historical Conference (Liaison Representative):
 Mr. Erich Schultz.
 Presbyterian Historical Society: Mr. Gerald W. Gillette.

The Board is deeply indebted to many people for their efforts in cooperation with the program. Some individuals or institutions have aided in many ways, contributing hours of work without remuneration. We acknowledge our gratitude to these and to others whose names may not have been brought to our attention.

During the past year the A.T.L.A. Board of Microtext has been assisted by the following:

Mr. Harvey Arnold, University of Chicago Divinity School.
 Mrs. Florence Baker, Yale Divinity School.
 Mr. Robert F. Beach, Union Theological Seminary.
 Miss Valborg Bestul, Luther Theological Seminary.
 Mr. George Bricker, Lancaster Theological Seminary.
 Mr. Cosby Brinkley, University of Chicago.
 Mr. Duncan Brockway, Hartford Theological Seminary.
 Mr. Oscar Burdick, Pacific School of Religion.
 The Rev. John Burritt, Wartburg Theological Seminary.

Mr. Ralph F.G. Calder, International Congregational Council.
 Miss Eleanor Cammack, DePauw University (Archivist).
 Mr. Gordon Collier, Center for Research Libraries.
 Mr. Robert E. Crabtree, Nazarene Theological Seminary.
 Mr. John Dunlop, Yale University.
 Mr. Donn Michael Farris, Duke University Divinity School.
 Miss Mary Lou Funk, United Brethren Publications.
 Dr. Herman Fussler, University of Chicago.
 Mr. Gerald W. Gillette, Presbyterian Historical Society.
 Miss Delena Goodman, Anderson Theological Seminary.
 Dr. Maria Grossmann, Harvard Divinity School.
 Dr. Frank Gulley, Jr., Vanderbilt Divinity School.
 Mr. David Guston, Bethel Theological Seminary.
 Mr. Bruce Hanson, Concordia Historical Institute.
 Dr. Walter J. Hollenweger, World Council of Churches.
 Mr. R.L. Hunt, International Journal of Religious Education.
 Mr. Barton Hunter, United Christian Missionary Society.
 Mr. Albert Hurd, Chicago Theological Seminary.
 Mr. Constant H. Jacquet, Jr., National Council of the Churches of
 Christ in the United States.
 Dr. Arthur E. Jones, Jr., Drew University.
 Mr. Milton Kenin, Presbyterian Historical Society.
 Mr. Roland E. Kircher, Wesley Theological Seminary.
 Mr. Arthur W. Kuschke, Jr., Westminster Theological Seminary.
 The Rev. Joel Lundeen, Lutheran School of Theology at Chicago.
 Mr. Donald Matthews, Lutheran Theological Seminary at Gettysburg.
 Mr. William B. Miller, Presbyterian Historical Society.
 Dr. James Nelson, United Theological Seminary.
 The Rev. John H. Ness, Jr., Historical Society of the Evangelical
 United Brethren Church.
 Mr. Roscoe Pierson, Lexington Theological Seminary.
 Dr. Stephen Reynolds, Crozer Theological Seminary.
 Miss Joyce Ringering, North American Baptist Seminary.
 Dr. Henry Scherer, Lutheran Theological Seminary in Philadelphia.
 The Rev. Bruno Schreiber, North American Baptist General Conference.
 Miss Susan Schultz, Asbury Theological Seminary.
 Mr. Henry Shaw, Christian Theological Seminary
 The Rev. E.W. Sihler, The American Lutheran Church (Archivist).
 Dr. Niels Sonne, General Theological Seminary.
 Mr. Douglas Stange, Harvard Divinity School.
 Mr. Edward C. Starr, American Baptist Historical Society (Archivist).
 Miss Isabelle Stouffer, Princeton Theological Seminary.
 Dr. August Suelflow, Concordia Historical Institute, Director.
 Mr. Lloyd Svendsbye, Augsburg Publishing House.
 Dr. Theodore L. Trost, Colgate Rochester Divinity School.
 Miss Helen B. Uhrich, Yale Divinity School.
 Mr. Louis Voigt, Hamma Divinity School.
 The Rev. Frederick Weiser, Lutheran Historical Commission (Archivist).
 The Rev. Frank Woyke, North American Baptist General Conference.

- *Mr. John Batsel, Garrett Theological Seminary.
- *Professor Jaroslav Pelikan, Yale Divinity School.
- *Mr. James Tanis, Yale University.

* Members of the Board.

These following, whose contributions should be recognized and to whom we wish to express our gratitude, should be mentioned:

- The Sealantic Fund, Inc., without whose initial grant this project would not have prospered.
- The American Association of Theological Schools which has handled our capital funds and taken care of investments.
- David Guston, Treasurer of A.T.L.A. who has handled the case account.
- Donn Michael Farris, Editor of the Newsletter, has provided publicity for the program.
- Mrs. Florence S. Baker who edits the cataloging in source.
- Harvey Arnold, Librarian of the Divinity School of the University of Chicago, who has answered many requests to supply material when files were found to be incomplete. As an on-the-scene, but unofficial representative for the Board, Mr. Arnold has been most helpful.
- Cosby Brinkley, Department Head of the Photoduplication Department of the University of Chicago Library, whose contribution of extra hours and helpful suggestions on behalf of the project have been many, and without whom we could not make the progress which has been consistently made in this microtext program.

The capital funds of the project are invested by The Winters National Bank and Trust Company of Dayton, Ohio. These funds are subject to audit of The American Association of Theological Schools on a fiscal year ending June 30. Information concerning these funds or their audit can be secured from the Executive Director of A.A.T.S. The Treasurer of A.T.L.A. holds the working account for the project. This account is subject to the audit of the A.T.L.A. Auditing Committee. Information concerning this account is published in the A.T.L.A. Summary Proceedings, or is available through the Treasurer of A.T.L.A. The project continues its service arrangements with the Photoduplication Department of the University of Chicago Library. Negative films are deposited with that Department. The Board receives detailed accounting of the work of the Department. The accounts of the Department are subject to audit by the University of Chicago.

Positive films and office equipment which are the property of the A.T.L.A. Board of Microtext are at 409 Prospect Street, New Haven, Connecticut 06510. No funds are held in New Haven.

The members of the A.T.L.A. Board of Microtext are: Mr. John Batsel, whose term expires 1968; Dr. Jaroslav Pelikan (A.A.T.S. appointee) whose term expires in 1969; Mr. James Tanis, whose term expires 1969 and Mr. Raymond P. Morris, whose term expires 1969.

Respectfully submitted,
Raymond P. Morris, Chairman

FINANCIAL ACCOUNT

Report from The Winters National Bank and Trust Co., Dayton, Ohio

April 30, 1968

Balance Income Cash		\$466.17
Principal Securities		
\$15,000 USA Treasury Bonds 3 7/8 percent 11-15-71	\$14,765.49	
\$21,000 USA Treasury Bonds 4 percent 2-15-72	\$20,842.50	
\$19,000 USA Treasury Bonds 4 1/8 percent 11-15-73	\$18,245.00	
\$21,000 USA Treasury Notes Ser. B-1972 4 3/4 percent 5-15-72	<u>\$21,022.97</u>	<u>74,875.96</u>
Total		\$75,342.13
Recapitulation		
Balance, April 30, 1968 Winters National Bank and Trust Co.		\$75,342.13
A.T.L.A. Treasurer's Balance, April 30, 1968		5,829.85
Accounts Receivable, April 30, 1968		<u>11,895.43</u>
Total		\$93,067.41
Outstanding Bills, April 30, 1968		<u>1,901.71</u>
Balance, April 30, 1968		\$91,165.70

List of all institutions that have purchased films from the Board of Microtext.

- | | |
|---|---|
| <p>* Designates new accounts 1967-68</p> <p>Abilene Christian College
 American Baptist Historical Society
 Anderson School of Theology
 Andover-Harvard Divinity School
 Andover Newton Theological School
 Aquinas Institute
 Arizona State University
 Arkansas College
 Asbury Theological Seminary
 Ashland Theological Seminary
 Atlantic Christian College
 Austin College
 Austin Presbyterian Theological Seminary
 Bangor Theological Seminary
 Baylor University
 Belhaven College
 Berkeley Baptist Divinity School
 Berkeley Divinity School
 Bethany Theological Seminary
 Bethel College and Seminary
 Bloomfield College and Seminary
 *Boston College
 Boston University African Studies Center
 Boston University School of Theology
 California Baptist Theological Seminary
 *California State College (Fullerton)
 Carleton College
 Carolina Disciplinary Library
 *Carthage College
 Cascade College
 Case Memorial Library (Hartford Theological Seminary)
 *Case Western Reserve University
 Central Baptist Theological Seminary
 Central Lutheran Theological Seminary
 +Centre Saint-Irenee
 Chicago Theological Seminary
 *Chico State College
 *Christian Theological Seminary
 Clearfield County Historical Society
 Colgate Rochester Divinity School
 College and Seminary Library (Naperville)
 College of the Bible (Philadelphia)</p> | <p>+ Designates accounts out of continental United States</p> <p>*College of the Holy Cross
 Colorado State University
 Columbia Theological Seminary
 *Columbia University
 *Conception Abbey
 *Concordia College
 Concordia Historical Institute
 Concordia Seminary
 Concordia Theological Seminary
 *Conservative Baptist Theological Seminary
 Cornell College
 +Council for Ecumenical Co-operation
 Dallas Theological Seminary
 Dartmouth College
 Davidson College
 *De Paul University
 *De Pauw University
 Divinity School of Kenyon College
 Drake University
 Drew University
 Duquesne University Book Store
 Earlham College
 East Tennessee State University
 +East-West Center Library
 Eastern Baptist Theological Seminary
 Emory University
 English Evangelical Lutheran Synod of the Northwest
 Episcopal Theological Seminary of the Southwest
 Evangelical Congregational Theological Seminary
 Evangelical Lutheran Theological Seminary
 +Evangelical Seminary of Puerto Rico
 Evangelical United Brethren Church Eastern Conference
 Fondren Library (Southern Methodist)
 Fresno State College
 Fuller Theological Seminary
 Furman University
 Garrett Theological Seminary
 General Theological Seminary
 Georgetown University
 Golden Gate Baptist Theological Seminary
 Gordon Divinity School
 Graduate Theological Union Bibliographical Center</p> |
|---|---|

Grand Rapids Baptist Bible College
 *Guidon Books
 Harding College School of Bible and Religion
 *Historical Society North Mississippi Conference, The Methodist Church
 Historical Society of The Evangelical United Brethren Church
 Howard College
 Howard University
 Iliff School of Theology
 Illinois State Historical Society
 Illinois State University
 Indiana State University
 Indiana University
 Indiana University of Pennsylvania
 Institute of Church Growth
 +Institute of Islamic Studies
 +Institute of Modern History Library
 Academia Sinica
 Interdenominational Theological Center
 Jewish Theological Seminary of America
 Johnson C. Smith University
 Joint University Libraries
 Kansas State Historical Society
 Kansas State University
 Kent State University
 King College
 +Knox College
 Lafayette College
 Lamar State College of Technology
 Lancaster Theological Seminary
 *Lebanon Valley College
 Lexington Theological Seminary
 Lincoln Christian College
 Louisiana State University
 Louisville Presbyterian Theological Seminary
 Loyola University
 Loyola University of Los Angeles
 Luther Theological Seminary
 Lutheran Council in the U.S.A.
 Lutheran School of Theology in Chicago
 Lutheran Theological Seminary in Gettysburg
 Lutheran Theological Seminary in Philadelphia
 Lutheran Theological Southern Seminary
 *Lycoming College
 McCormick Theological Seminary
 +McGill University
 *Mariette College
 Maryknoll Seminary
 Maryville College
 +Memorial University of New Foundland
 Mennonite Biblical Seminary
 Mercer University
 Messiah College
 Methodist College (North Carolina)
 Methodist Publishing House
 Methodist Theological School in Ohio
 Michigan State University
 Milligan College
 Missionary Research Library
 Monmouth College
 Moravian College
 Muskingham College
 *Nashotah House
 Nebraska State Historical Society
 New Brunswick Theological Seminary
 New Orleans Baptist Theological Seminary
 New York Public Library
 New York Theological Seminary
 North American Baptist Seminary
 North Park College and Seminary
 Northern Illinois University
 Northwest College of Assemblies of God
 Northwestern College
 Northwestern University
 Oberlin College
 *Ohio Wesleyan University
 Oklahoma State University
 Oral Roberts Evangelistic Association
 Otterbein College
 Pacific Lutheran Theological Seminary
 Pacific School of Religion
 Phillips University Graduate Seminary
 Pittsburgh Theological Seminary
 +Pontificio Ateneo Salesiano
 Princeton Theological Seminary
 Protestant Episcopal Theological Seminary
 Public Library -- Washington, D.C.
 Reformed Presbyterian Theological Seminary
 Reformed Theological Seminary
 *Reinhardt College
 Roosevelt University
 Sacred Heart University
 +St. Andrews Theological Seminary
 *St. John's University
 St. Mary's College
 St. Paul School of Theology Methodist
 St. Vincent College
 San Francisco State College
 San Francisco Theological Seminary

School of Religion	University of Chicago
School of the Ozarks	*University of Cincinnati
School of Theology at Claremont	University of Colorado
Seattle Pacific College	University of Dubuque Theological Seminary
Shippensburg State College	
+Sir George Williams University	*University of Florida
Southeastern Baptist Theological Seminary	University of Illinois
Southern Baptist Theological Seminary	*University of Iowa
Southwestern Assemblies of God College	University of Louisville
Southwestern Baptist Theological Seminary	+University of Melbourne
Stanford University	*University of Minnesota
State College of Iowa	*University of Missouri
State Historical Society of Wisconsin	University of Pennsylvania
State University College (Plattsburgh)	University of San Francisco
*State University of New York at Albany	University of Southern California
State University of New York at Buffalo	University of the South School of Theology
*Swarthmore College	+*University of Victoria
Sweet Briar College	+University of Windsor
*Syracuse Public Library	University of Wyoming
Texas Christian University	University Research Library, University of California
Tulane University	Utica College of Syracuse University
+Union College of British Columbia	Vassar College
Union Theological Seminary	+Victoria University
Union Theological Seminary of Virginia	Wake Forest College
+*United Church of Canada, Commission Archives	Washington and Jefferson College
United Theological Seminary	Washington State University
+University Library of Helsinki	Washington University (Missouri)
University of Alabama	+Waterloo Lutheran University
+*University of Alberta	West Virginia Methodist Historical Society
+University of Auckland	West Virginia University
+University of British Columbia	West Virginia Wesleyan College
*University of California, Berkeley	Western Conservative Baptist Theological Seminary
University of California, Inter-library Loan Service (Davis)	Western Evangelical Seminary
University of California, Santa Barbara	Western Theological Seminary
	Wheaton College
	Wittenberg University
	+World Council of Churches
	Yale Divinity School

NOMINATING COMMITTEE REPORT

The Nominating Committee submits the following persons as candidates for ATLA elective offices which are to be filled at the 1968 Conference:

Vice-President:

Harold B. Prince, Librarian, Columbia Theological Seminary, Decatur, Georgia.

Dr. Henry Scherer, Librarian, Lutheran Theological Seminary at Philadelphia.

Executive Committee (Member-at-large, 1968-1970, one to be elected)

Delena Goodman, Librarian, The School of Theology, Anderson College, Anderson, Indiana.

Isabelle Stouffer, Assistant Librarian, Princeton Theological Seminary, Princeton, New Jersey

Executive Committee (Member-at-large, 1968-1970, one to be elected)

John D. Batsel, Librarian, Garrett Theological Seminary, Evanston, Illinois

Ellis E. O'Neal, Jr., Librarian, Andover-Newton Theological School, Newton Centre, Massachusetts.

Other Nominations may be made by petitions signed by not less than five full members of the ATLA, and submitted to the Executive Secretary, Miss Susan A. Schultz, Librarian, Asbury Theological Seminary, Wilmore, Kentucky 40390, not later than May 1, 1968. After all additional nominations have been filed, the Executive Secretary will prepare the final ballot and will mail a copy to all full and institutional members early in May.

The members of the Nominating Committee submitting this report are:

Oscar Burdick
Gerald Gillette
Robert F. Beach, Chairman

REPORT OF THE PERIODICAL EXCHANGE COMMITTEE

As of the date May 7, 1968, when statistics for this report were compiled, it appears that this is an excellent year for the Periodical Exchange in terms of participating libraries and lists sent. For the eleven month period, since June 8, 1967, a total of 77 libraries sent out 95 lists of duplicate periodicals and in a few cases lists of duplicate books. This compares with a total of 83 libraries sending out a total of 115 lists for the full 1966/67 year. A total of 104 libraries belong to the exchange, which is the same number as of June of last year. The last list of members of the exchange program was prepared and mailed in March, 1968.

The Ecumenical Periodical Exchange is now in its fourth year. A total of 50 are now participating, the same number as of June of last year. Twenty-nine belong to A.T.L.A., and 21 to the Catholic Library Association.

Comments on the operation of the A.T.L.A. Periodical Exchange and the Ecumenical Periodical Exchange are always welcome.

Respectfully submitted,
Oscar Burdick
Gladys Sheer
Robert M. Drury, Chairman

PERIODICAL INDEXING BOARD

Publication

Volume 7 (1965-66) was published in October 1967. The Annual for 1967 will be published in July 1968 and distributed in August. One hundred eighteen titles representing an increase of five journals are indexed in this annual. These newly added titles represent our response to the suggestions and comments gathered from the questionnaire sent to subscribers a year ago and reported to the Association at the Annual Conference last year by the Editor. In addition, selective indexing of articles of religion in three historical journals (American Historical Review, American Quarterly, and Mi America) has been included. We hope we can expand this feature of the Index. In connection with the out of print volume 2 (1953-54), we have received 24 requests. We would like to reprint as soon as we can. Work on the 1968 material is further along at this date than at any previous time. We can probably publish the cumulative volume 8 (1967-68) before the A.T.L.A. conference next year.

Subscriptions

The increase in orders continues steadily. Last year our increase was 18% on a total sale in volume six of 473 volumes. On volume 7, during the year just completed, we have increased sales from 473 to 547 or 74 new subscriptions. This is a 15.6 per cent increase. Furthermore, volumes 5, 6, and 7 have passed the 500 marks in total sales. We hope to reach the 600 mark by the next Annual Conference.

Personnel

Generally our personnel situation is improving because financial position by way of increased sales is growing. The growth of the number of journals indexed requires increased staff both at the professional and clerical level. We owe a special debt of gratitude to the Editor. She still carries management responsibilities besides her principal editorial task. By way of more adequate staff we employed a second person at the clerical level in January, 1968. Mr. Philip Hickey, graduate student at the University of Chicago, has worked part time in indexing to assist the editor. Mr. Hickey will work full time during the summer to accelerate the cumulative volume 8 (1967-68). We expect to make further staff changes and replacements by September 1968.

Finances

Balance May 1, 1967		\$29,417.49
Sales	28,344.20	
Interest	<u>347.26</u>	
Total Receipts	28,691.46	<u>28,691.46</u>
	Grand Total	<u>58,108.95</u>
Disbursements		
Salaries, Wages, Allowances	17,000.00	
Printer Volume 7	4,402.20	
Board Travel	272.29	
Supplies, Postage, Misc.	1,057.94	
To ATLA Treasurer for handling Index accounts	<u>200.00</u>	
Total Disbursements	22,932.43	<u>22,932.43</u>
Balance April 30, 1968		\$35,176.52

Our operating account is handled by our A.T.L.A. Treasurer, Mr. David Guston. These accounts are subject to annual audit and are open

to inspection by members of the Association. Local disbursements for salaries are handled by the Office of the Treasurer of McCormick Theological Seminary without charge.

Respectfully submitted,

Robert F. Beach
Edwin B. Colburn
Bruce M. Metzger
Helen B. Uhrich
Calvin H. Schmitt, Chairman

ATLA STATISTICAL REPORT, 1966-67

	Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
				Salaries and Wages	Books	Total
1. Anderson School of Theology	29,175	2,275	3	\$13,598	\$ 9,850	\$20,306
2. Andover Newton Theol. School	95,455	2,634	6	35,486	11,346	51,833
3. Asbury Theological Seminary	61,345	3,731	8	34,570	20,609	57,706
4. Austin Presbyterian Theol. Sem.	79,914	3,728	3.5	24,385	24,124	52,054
a 5. Bangor Theological Seminary	54,500	2,100	2.5			
6. Berkeley Baptist Div. School	52,126	1,833	2	14,858	7,594	33,065
7. Berkeley Div. School (Conn.)	39,000est.	3,029	2	21,710	9,035	34,030
8. Bethany Theological Seminary	57,993	2,093	3	19,989	7,600	29,874
9. Bethel Theological Seminary	33,178	3,847	3.5	19,060	9,958	30,033
10. Bexley Hall (Kenyon)	30,000	1,998	3.5	25,300	10,500	35,800
11. Boston Univ. School of Theology	79,437	3,824	8.5	42,036	12,785	62,298
12. Brite Divinity School (T.C.U.)	65,775	3,683	9	42,637	35,188	96,374
13. California Baptist Theol. Sem.	56,000	3,253	5	31,952	10,032	42,923
14. Calvin Seminary	42,249	2,700	5	21,000	14,000	46,000
15. Candler Sch. of Theol. (Emory)	81,466	3,224	8	39,151	14,000	53,151
16. Central Baptist Theol. Sem.	51,664	2,231	5	22,653	9,746	34,632
17. Chicago Theological Seminary	70,450	2,357	5	19,830	9,828	35,079
18. Christian Theological Seminary	70,850	3,025	6	44,146	14,871	62,249
19. Church Div. School of Pacific	32,393	1,567	1.5	10,300	14,803	27,498
20. Colgate Rochester Div. School	112,523	2,591	5.5	37,297	16,354	57,730
21. Columbia Theological Seminary	76,124	1,452	3	28,335	10,632	41,907
22. Concordia Seminary, St. Louis	116,404	8,688	11	48,991	33,707	106,928
a 23. Conservative Baptist	27,100	1,200	1.5	6,838	5,709	13,604
24. Crozer	88,765	1,619	5	18,600	8,000	32,495

ATLA STATISTICAL REPORT, 1966-67

		Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
					Salaries and Wages	Books	Total
25.	Div. School Prot. Epis., Phila.	73,600	2,600	3	\$24,080	\$10,560	\$42,648
26.	Drake Univ. Divinity School	29,479	2,061	3	21,815	16,128	39,743
27.	Drew Univ. Theological School	190,000 est.	5,147 est.	25	89,407 est.	28,332	130,681
28.	Duke Univ. Divinity School	131,842	6,122	4	80,830	36,694	120,023
29.	Eastern Baptist Theol. Seminary	69,000	2,200	8	32,280	13,500	50,640
30.	Eden Theological Seminary	48,862	1,721	6	21,673	9,596	42,253
31.	Emmanuel College, Victoria Univ.	29,480 T			----- NO REPORT -----		
32.	Episcopal Theol., Mass.	65,484 T			----- NO REPORT -----		
33.	Episcopal Theol., Texas	44,738	1,931	3.6	19,569	11,331	33,181
a 34.	Erskine Theological Seminary	18,655	1,168	2	8,826	4,503	17,763
35.	Evan. Lutheran, Columbus, Ohio	40,883	2,983	4	23,640	13,953	42,299
36.	Evangelical Theol., Naperville, Ill.	30,126	1,390	8	10,100	9,062	21,367
a 37.	Facultad Evan. Teol., Buenos Aires				----- NO REPORT -----		
38.	Fuller Theological Seminary	65,576	1,825	6	36,590	20,000	61,310
39.	Garrett Theological Seminary	172,571	3,992	10	75,800	23,000	114,100
40.	General, New York	152,405	3,477	9	49,057	28,895	107,872
41.	Golden Gate Baptist Theol. Seminary	66,307	3,920	4	36,600 est.	12,000 ^{est.}	63,620 est.
a 42.	Gordon Divinity School	36,307	3,588	3.5	19,418	10,932	32,647
43.	Hamma Divinity School	38,035	2,600 est.	3	11,468	11,960	23,499
44.	Hartford Theological Seminary	194,256	4,535	8	36,580	19,587	64,614
45.	Harvard Divinity School	281,752	9,371	15	90,317	40,997	152,577
46.	Hood Theological Seminary				----- NO REPORT -----		
47.	Howard Univ. School of Religion	63,297	1,995	2	16,305	9,235	26,616
a 48.	Huron College, London, Ont.	ca 24,800	ca 2,200	3	12,050	10,000	44,000

ATLA STATISTICAL REPORT 1966-67

	Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
				Salaries and Wages	Books	Total
49. Iliff School of Theology	74,000	2,610	6	\$27,116	\$12,939	\$43,315
50. Interdenominational Theol. Center	47,471	3,069	5	28,737	13,856	46,418
a 51. Johnson C. Smith Univ. Theol. Sem.				NO REPORT		
52. Knox College, Toronto, Canada	58,660	1,618	3	19,075	7,366	29,549
53. Lancaster Theological Seminary	72,868	4,067	3.5	20,203	17,020	51,712
54. Lexington Theological Seminary	54,081	2,734	3	19,000 est.	12,125 est.	39,000 est.
55. Louisville Pres. Theol. Seminary	44,182	3,027	4	21,481	19,423	50,614
56. Luther Theological Seminary	90,000 est.	5,000 est.	5.5	32,000	25,000	61,000
57. Lutheran School Theology, Chicago	98,426	2,201	6.5	46,259	13,708	66,438
58. Lutheran Theol. Sem., Gettysburg	92,266	4,173	9	39,780	11,700	63,080
59. Lutheran Theol. Sem., Philadelphia	92,294	3,239	6.4	39,000	15,215	60,177
60. Lutheran Theol. Southern Seminary	39,500	2,668	2	12,246	9,643	23,085
61. McCormick Theological Seminary	146,258	2,431	7.5	46,100	18,565	84,860
62. McGill Univ. Faculty of Theology	54,156 est.	1,743	3	19,200	14,400	35,900
63. McMaster Theol. Sem., Hamilton, Can.				NO REPORT		
64. Meadville Theol. School, Chicago	78,068	1,000 est.	2	17,000	7,000	24,000
a 65. Memphis Theological Seminary	21,000	5,000	2.5	10,700	7,500	21,409
66. Mennonite Biblical Seminary, Ind.	34,150	3,045	2	10,055	8,705	20,197
67. Methodist Theol. Sem. in Ohio	32,191	3,365	4	29,460	20,642	54,486
68. Moravian Theological Seminary	34,600	900	3 est.	8,234	9,050	19,063
69. Nashotah House	42,410	1,889	2.4	12,327	7,578	32,458
a 70. Nazarene Theological Seminary	33,730	258	3	13,140	3,375	16,977
71. New Brunswick Theol. Sem.	114,977	2,138	3.5	17,612	10,962	31,724
72. New Orleans Baptist Theol. Seminary	115,000	5,000	8	40,000	21,000	71,000

ATLA STATISTICAL REPORT, 1966-67

		Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
					Salaries and Wages	Books	Total
73.	New York Theological Seminary	49,182	1,931	2.5	\$20,520	\$ 5,449	\$ 29,579
a 74.	North American Baptist Seminary	26,850	3,000 est.	2			
75.	North Park Theological Seminary	32,849	2,607	3	19,784 est.	10,153	31,190 est.
a 76.	Northern Baptist Theo. Seminary	62,627	1,818	2.8	15,948	5,065	23,247
77.	Northwestern Lutheran Theol. Sem.	66,000	2,011	2	16,406	12,000	19,860 est.
78.	Pacific Lutheran Theol. Seminary	25,734	1,662	1.5	9,200	9,000	28,100
79.	Pacific School of Religion	87,411	3,381	1		18,000	
a 80.	Payne Theological Seminary				-----NO REPORT-----		
81.	Perkins School of Theology	103,443 T			-----NO REPORT-----		
82.	Phillips Univ. Graduate Seminary	51,152	3,411	4	30,711	11,973	53,958
83.	Pittsburgh Theological Seminary	123,916	4,823	8	60,000	28,000	97,000
84.	Princeton Theological Seminary	285,966	4,458	10	76,149	23,582	106,388
85.	Prot. Epis. Theol. Sem., Va.	90,000 est.	2,286	4	18,548	11,709	35,760
a 86.	St. John's College, Winnipeg, Can.	22,912	1,901	3	14,520	9,150	27,020
a 87.	St. Stephen's College, Edmonton, Can.	13,369 est.	553	0.5	1,800	1,555	4,005
** 88.	St. Vincent College (Seminary)	154,750	6,652	10	55,477	70,196	134,821
89.	San Francisco Theological Sem.	99,195	2,500	4	46,315	25,000	71,315 est.
90.	School of Theology at Claremont	86,999	3,534	6	33,144	18,748	62,930
91.	Seabury-Western Theological Seminary	60,174	2,521	2.2	10,708	14,658	32,520
92.	Seventh-Day Adventist Theol. Seminary				-----NO REPORT-----		
93.	Southeastern Baptist Theol. Seminary	79,486	4,337	7	32,126	21,767	62,947
94.	Southern Baptist Theol. Seminary	150,725	12,470	18	88,187	28,000	138,893

** Centralized Library serving College, Seminary and Benedictine Monastic Community.

ATLA STATISTICAL REPORT, 1966-67

	Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
				Salaries and Wages	Books	Total
95. Southwestern Bapt. Theol. Seminary	352,720	9,470	20	\$107,270	\$41,276	\$165,051 est.
a 96. Starr King School for the Ministry	35,000 est	302	1	4,500	1,900	6,400
97. Swedenborg School of Religion - Lib.	29,000	350	1	4,500	1,000	6,000
98. Trinity College, Theol., Toronto, Can.	25,300 est	973 est	3 est.	13,220 est.	4,137 est.	18,568 est.
a 99. Union College, Vancouver, Can.	23,031	506	3	11,541	3,760	17,372
100. Union Theological Seminary, NYC	390,066	5,227	16	108,817	27,664	153,588
101. Union Theol. Seminary in Virginia	117,024	5,267	11	42,397	17,754	73,560
102. United Theol. Seminary, Dayton, Ohio	63,670	3,400	5	35,000	13,500	52,000
103. United Theol. Sem. of Twin Cities	27,415	4,375	3.5	18,855	22,480	44,471
104. Univ. of Chicago Divinity School	151,828	4,306	12			
105. Univ. of Dubuque Theol. Seminary	40,034	2,717	4	18,672	16,481	45,887
106. Univ. of South, School of Theol.	36,941	2,938	3	22,287	13,760	40,994
107. Vanderbilt Univ. Divinity School	81,645	6,844	8	39,367	38,564	81,832
a 108. Virginia Union Univ. School of Rel.	10,913	921	1	6,000	5,000	12,200
109. Wartburg Theological Sem.	70,000	3,000	3	19,672	9,471	32,734
110. Waterloo Lutheran Theol. Sem., Can.	18,108	2,495	4	13,727		27,943
111. Wesley Theological Seminary	63,000	5,000	6	42,591	18,285	63,223
112. Western Theological Seminary	47,013	2,036	2	9,800	13,199	25,614
113. Wycliffe College, Toronto, Canada	27,601	285	1	5,500	2,500	8,000 est.
114. Yale Univ. Divinity School	253,829	7,544	16	93,080	54,370	155,844

Meaning of symbols: a = associate member
T = from 1968 AATS Directory.

FTE = Full time equivalent

est. = estimate

ATLA STATISTICAL REPORT, 1966-67

Response has been excellent, 105 of 114 possible replies, or 92%.
(Some figures for 95% of our schools, with help of AATS Directory)

Your committee on Statistical Records had no report available from the U.S. Office of Education, and is most grateful to the Librarians of our group, whose prompt and accurate replies made this report possible.

We append a list of libraries, not members of ATLA, and again we thank these librarians for helping us compile our Supplementary Report of non-member libraries. It is our fond hope that many libraries will change from this supplementary list to the member list by next year.

If there are errors, forgive and correct us. Our work is well rewarded if any of you find this report of interest or help.

Respectfully submitted,

Committee on Statistical Records

Nolan Bremer

Arthur W. Kuschke, Jr.

Henry Scherer, Chairman

June 10, 1968

ATLA STATISTICAL REPORT, 1966-67
 Supplement - Non-Members of ATLA

		Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
					Salaries and Wages	Books	Total
1.	Anglican Theol. College of B.C.	16,954	813	1	\$ 2,635	\$ 5,346	\$ 8,653
2.	Aquinas Institute School of Theol.	30,647	4,376	2	3,991	11,558	23,606
3.	Ashland Theological Seminary	17,990	9,824	3.5	19,292	18,866	42,772
4.	Concordia Theol. Sem., Springfield	50,754	6,355	6	36,335	28,431	69,795
5.	Conwell School of Theology	17,940	520	1	9,660	3,250	14,500
6.	Evan. Seminary of Puerto Rico	14,550	1,150	1.5	4,447	5,313	10,266
7.	Imaculate Conception Sem. Library	55,048	3,500	2	13,500	8,133	25,038
8.	Lutheran Theol. Sem., Saskatoon, Can.	19,000	1,000 est.	1	3,300	4,350	7,650
at 9.	Midwestern Baptist Seminary	41,450	3,500	6	23,800	10,700	43,725
10.	Missouri School of Religion	8,000 est.	500 est.	1	1,500	473	1,973
11.	Mount St. Alphonsus Library	45,001	2,098	4	29,590	10,688	42,747
12.	Pine Hall Divinity School	50,000	750	1	2,500	3,000	6,500
13.	Pontifical College Josephinum	50,223	1,814	2	6,800	15,000	21,800
14.	Presbyterian College, Montreal	20,800	650	1	6,500	2,800	9,300
15.	St. John's Seminary	80,200	3,000	4	13,500	7,400	---
16.	St. John's Provincial	30,000 est.	600 est.	1	3,980	8,020	12,000est.
17.	St. John's School of Divinity	162,575	9,099	11	58,877	56,320	135,701
18.	St. Meinrad, Indiana	19,219	1,032	4	10,489	5,751	20,456
at 19.	St. Paul School of Theol. Meth.	44,000 est.	2,550	5	35,850	11,000	57,642
20.	St. Thomas Seminary Library	35,262	2,210	3	8,300	11,350	19,650
21.	Talbot Theological Seminary	15,000 est.	1,310 est.	1.4	9,907 est.	5,175 est.	17,383est.
22.	Trinity Evan. Div. School Library	17,000	2,500	5	25,000	13,500	40,070

ATLA STATISTICAL REPORT, 1966-67
 Supplement - Non-Members of ATLA

	Number of Volumes	Volumes Added	Total Staff FTE	OPERATING EXPENDITURES		
				Salaries and Wages	Books	Total
23. Western Evangelical Seminary	19,000	523	1.5	\$ 5,300	\$ 1,653	\$10,583
nm24. Westminster Theol. Seminary	47,023	1,898	3.8	21,311	10,902	32,860
25. Maryknoll Seminary Library	43,595	4,434	5	8,620	10,000	48,560

Meaning of Symbols: at = full member AATS
 nm - not member of AATS

TELLERS' COMMITTEE REPORT

For the office of vice-president and president elect:

The majority of votes were for
Harold Bailey Prince

For the Executive Committee:

The majority votes for position number 1 went to
Isabelle Stouffer

The majority votes for position number 2 went to
John D. Batsel

Respectfully submitted,
Elizabeth L. Balz
Barbara Whalen
David I. McWhirter, chairman

RESOLUTIONS COMMITTEE

Be it resolved that the 22nd Annual Conference of the American Theological Library Association convened June 11-13, 1968, at Concordia Seminary, St. Louis, Missouri, express through its Executive Secretary the sincere gratitude of the Association to:

1. President Fuehrbringer, the Faculty, Miss Lucille Hager, Librarian, members of the Library staff, and other staff members of Concordia Seminary for their gracious hospitality;
2. Professor Hoyer who led the Morning Prayers;
3. The American Association of Theological Schools through its Executive Director, Dr. Jesse H. Ziegler, for opening their morning sessions to members of the American Theological Library Association to hear the addresses by President Moss, Professor Bernard Cooke, and Professor Daniel Day Williams;
4. Dr. Marie Grossmann (Mrs. Walter), Vice-President of the Association, for planning the program;
5. The speakers for their informative and timely presentations;

6. The officers, members of the Executive Committee, and the other standing committee members for their respective efforts in advancing the purposes and program of the Association;

7. The Lilly Endowment, Inc., for the Lilly Foundation Scholarships and Fellowships available to members of the Association;

8. The Sealantic Fund, Inc., for making possible the American Theological Library Association Sealantic Fellowship Program providing a) Financial Aid for Recruits, and B) Sabbatical Study Leaves for Senior Librarians; and

9. Robert D. Allenson, representing the firm of Alec R. Allenson, Inc., for arranging the publisher's exhibit.

Respectfully submitted,

Marilyn Walker

K. David Weekes

Theodore L. Trost, Chairman

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PRESIDENTIAL ADDRESS 1968:A STEADY PRESSURE

Arthur E. Jones, Jr.

It has become traditional that the ATLA conference include at its beginning a presidential address on the program, a few remarks by the retiring and expiring president in actuality. This puts the ATLA right in line with the tons of words of commencement oratory which are being produced from one end of this country to the other. For those of us who shudder at the number of words annually, monthly, weekly, even daily being committed to print and so to be preserved in the establishments we serve, the prospect of contributing more words is a dismal one--a consummation devoutly to be resisted. When you think of the number of speeches being made just this week, you can sympathize with the statistician who figured that if all the June speakers were placed end to end--it would be a very good idea.

I will not speak long. The past year has not, I think, been one of the more memorable in the history of ATLA. The Committees have functioned, your officers have struggled with the problems which have fallen to them, and so we have accomplished our more essential purposes. The statistics of the ATLA, generally show growth in membership and in all other significant aspects of our work. But we can do more. I remember a statement made by Dr. Raymond Morris back in 1962, when the library development program had just begun functioning: "If we can impress upon the attention of those responsible for theological education the importance of the library, provide them with some concrete means to support or extend their programs, hold up desirable ends capable of achievement, and keep up a steady pressure, perhaps some thing of lasting importance will result." In a sense, that steady pressure is really what ATLA is all about, although I would like to direct most of my remarks this afternoon to some of the implications of the first part of that Morris "observation and hope"--"if we can impress upon the attention of those responsible for theological education"--so his statement began. I would take my theme from the notion that in a very real sense, we ourselves are responsible for theological education and that ours is a role which involves pressure, politics, cajolery, but also something more; that is, there is lobbying, but there is also leadership.

Over the 21 years of its history, ATLA has endeavored to make itself an effective professional association to further theological librarianship and to promote the development of libraries in the service of theological education. We have looked in two directions--toward AATS on the one hand and toward ALA on the other, considering ourselves affiliated with these organizations, with protestant theological education on the one hand and with librarianship on the other. We commenced, if I recall it right,

meeting at the same time as AATS, and we meet this year at Concordia in a partially concurrent session. But, even while we stressed our concern for the disciplines and materials essential to theological education, we have always, in the formulation of standards, in representations to AATS, and in building our scholarship programs maintained the view that the theological librarian was a professional librarian having much in common with other librarians, particularly those in academic libraries, and serving what, in the profession, is usually termed a special library.

Our bi-focalism has its problems. Few members of this association have not felt at some time or other the presence of a kind of barrier between faculty and librarians. There seems to be a feeling that involved are separate callings, separate orders, and separate ranks. Perhaps we need to face more squarely the fact that the professional status of the so-called professional librarian is still not fully accepted--by our administrations, by our faculties, whose ignorance of what we conceive to be involved in librarianship is often disheartening and disconcerting, and even by ourselves. The uncertainty in self conception, or call it ambiguity, to use a more fashionable literary critical term, is reflected in attitudes taken toward the association. Just the past year, for instance, AATS sought foundation support for a study "to explore the feasibility and design of a national theological library service organization--such an organization being designed to provide, for all theological libraries in the United States, the core services of book ordering, cataloging, and processing; procedures of interlibrary loan; and the services of a consultant staff; together with the development of information retrieval tools and communication among member libraries." But there was no attempt on the part of AATS to consult officially with ATLA until after the recommendation was formulated and submitted, and, since it was a request from Verner Clapp for a membership list of ATLA, perhaps no consultation would have been sought at all if it hadn't been for that list. Personally, I don't find it very reassuring to reflect that if AATS personnel had known of its existence the annual proceedings of this ATLA organization, contain exactly the information that Dr. Clapp requested of AATS. To me it looks as though we are still, not yet, after 21 years, either wholly "in" or "with it" or however the jargon of the day expresses acceptance and professional respect.

While I am touching on the problem of how we live with our colleagues and constituency, I would share a bit of insight that I have found strategically interesting. This is from an article by Bernard Schilling in a University of Rochester Alumni magazine. He writes as a member of a faculty:--"As separate persons, members of a good faculty tend to be modest, each one having to live as best he can with the appalling dimensions of his own ignorance, known only to himself. But collectively, faculties give an impression of vanity, as if like actors, they were interested only in tributes to themselves. A certain arrogance prevails, a disdain for any but their own opinions, as of people who do not like to be interfered with, assuming that they know their own business better than

anyone else can." Schilling goes on with what I find interesting:--"The best academic intelligence is a critical one, even containing an element of meanness or malice. So faculties are skeptical, especially of anyone trying to do them good, trained as they are to question mere appearances, to protect themselves from error, and to insist on seeing things as they are. But this otherwise wholesome attitude sometimes makes them doubtful of the morality of others while self-righteously confident of their own. Faculties develop a lively sense of their own virtue, of their importance as custodians of the life of reason, which in turn leads to suspicion of responsible authority, which is blamed for every failure, and whose occasional reluctance to deliver the faculty's every wish they variously ascribe to the laziness, ignorance, or corruption of those who control their destinies or some aspect of their instruction ."

Of course, Dr. Schilling is writing about the characteristics which make living with a faculty difficult as they are found in a university faculty. Perhaps his observations do not apply to theological faculties? From the expressions I see we do not need to stop to poll the audience. As a matter of fact, the events of the past year in the rather highly publicized "troubles at Drew" have led me to think Schilling's generalization could be made even stronger for theological faculties. Sometimes it would appear that special revelation as well as suspicion of authority gets added to the mix.

I may be overstating the case, but I began then with problems of self-understanding and self-definition, and moved to the problem of being understood by others. If our 22nd Conference has a theme, however, it has to be something about keeping up with theological education. President Moss set a keynote for us--although I am sure he has not said the last word about the shape that education is to take. And of course these changes whatever they are, however they come, affect our situations, our work vitally.

The changes looked to in the Niebuhr report in the mid 50's are still with us. The concern for standards and the urban mission of the church predictably emphasized the movement of theological seminaries toward university facilities which would replace denominational isolation and sectarian limitation and a movement of seminaries toward more adequate preparation for urban and suburban ministries. Combinations of seminaries, relocations in cities or near universities had implications for library development. And the strengthening of libraries was part of a surge toward academic respectability. There has been some yearning toward the old world thinking that a pastor might be a theologian--in America the word theologian seems always to have been reserved for teachers in institutions or writers.

But more recently something new has been added to the mix. The two words I hear most frequently are ecumenical and secularization. If as the Emersonian formula has it:--"words are symbols of natural facts"--

we have some facts suggested. To the impulses for past changes some others are apparent. Under the banner of ecumenicism there have been a spate of combinations and church unions. Roy Pearson in the Christian Century calls this the current orthodoxy. In addition, the economic considerations which threaten the very existence of the small independent and church related college threaten the denominational seminary. Further, one notes the study of theology as an academic discipline is becoming respectable as a part of the curricular program of the state universities where state and federal funds can flow in support, without invoking the spectre of violation of separation of church and state.

It is not hard to foresee the day when the path to ordination as a pastor in the church of the few denominations extant may come through graduate work in secular institutions, when there are fewer but larger theological seminaries and theological libraries. We have in ATIA welcomed foundation support for the microtext and periodical indexing projects, but I have heard voices proposing the foundational model as a possible paradigm for theological education--the church or denomination contracts with a school for its services and know-how, but it does not control the school. The school accepts such proposals and projects as it feels consonant with its means and manpower and collects for the services rendered.

One fact is clear, however, in addition to the inevitability of change itself--as theological education changes it will affect theological libraries and theological librarianship. The implications of actual and projected change need to be explored, and the lead in such exploration needs to be taken by those who are most capable of understanding both theological solutions and library applications. This is the role I would insist must be played by the professional theological librarian--both individually and through his professional association. That is, it must be, if we are really as professional as we like to think.

At the last annual conference we authorized the appointment of a so-called "blue ribbon" committee charged with studying and making recommendations concerning the projects of ATIA in relation to the present and future needs of theological librarianship. As this committee begins its work I would think that its province is considerably broader than the word "projects" might suggest: - that it should consider, along with all of the rest of us in this annual conference, such problems as these:

1. New minimum standards and desirable objectives of ideal library services.
2. Greater emphasis upon the particular nature of our subject matter rather than the particular nature of the AATS institutions.

3. Possible extension of ATLA membership to those responsible for theology in libraries of all sorts.
4. Reassessment of the nature of our membership, support, and the projects we can develop.

The Committee will function in this climate, I am sure, but so should all of us involved in this enterprise. The burden of my remarks is simply the exhortation to exert the steady pressure Dr. Morris spoke of, in the service of what really matters, and in a truly professional manner.

CONTEXTS FOR THEOLOGICAL EDUCATION IN THE NEXT DECADE

Robert V. Moss, Jr.

An abstract

Note: The full text of Dr. Moss's paper is published in Theological Education, Vol. V #1, Fall, 1968. (American Association of Theological Schools, 534 Third National Bank Building, Dayton, Ohio 45402.)

The address deals with the university, the church, and the world as the context for theological education in the next decade. It traces historically the varying contexts of schools preparing men for the ministry: at the center of higher education in the colonial days, then the establishment of separate divinity schools and then denominational preparatory schools. Many felt that seminary training should take place apart from the world.

Since World War II the universities with their tremendous resources have come to be recognized as shapers of the future. Can men be best educated for the ministry in the larger academic community which provides the framework of thought in which they are to live? This could have radical implications for the so-called professional fields of study. (Then follows a discussion of the mutual advantages for the university and the seminary in such an arrangement). But the question is whether theological education will be better off if it begins to orient itself to the graduate study of religion rather than to the graduate professional preparation for the ministry.

The theological school must maintain a responsible relationship to the church, assuring church leaders that funds are wisely used. Is much duplication of effort a wise stewardship if confessional differences obtain to only 25% of our teaching program? Ecumenism with resulting mergers indicates it would be a serious error in these times for one denomination to develop its strategy apart from other denominations. Growing regionalism in American church life at the local level may also have its effect on the church and the seminary, as well as the involvement of the laity.

In the context of the world, there is a growing consensus that viable education for the ministry in the coming decade will in substantial part take place in the major metropolitan areas, providing opportunity for involvement in the issues of the day, perhaps best through the urban training centers.

In conclusion, the signs are that the coming decade will mark some radical changes in the shape of theological education in the United States and Canada and such changes will mean a growing diversity among

schools of the AATS. This will require a greater range of accrediting standards, etc. There will also be a variety of contexts. Ultimately the important question will be whether the schools will take seriously the contexts in which they are set and involve themselves deeply in the problems which men are facing.

REACTION TO AATS PAPER - ROBERT V. MOSS, JR.

David S. Schuller

There were, I believe, three factors that motivated Dr. Moss in his presentation this morning. They concern the vast changes which are taking place in theological education. Let's examine them.

For several years now there has been a radical questioning of the future role of seminaries in the life of American churches. Costs have continued to skyrocket. Within higher education generally, costs are increasing at a rate of 14% per year. Between 1940 and 1950, seminaries found their expenses doubled. Between 1950 and 1960, this doubled figure again doubled. As this process continues a third time, many schools see the possibility of financial disaster looming five or ten years in the future.

Secondly, there is a new generation of students abroad these days. Student pressures for changes of both curriculum and general style of seminary life has also caused serious questioning. After the first wave of defensiveness for the existing order, it became apparent that we were hearing responsible though anxious voices asking whether the basic model with which we were operating was the best for educating men for ministry in the latter third of the twentieth century.

Thirdly, the phenomenal rise and growth of the university religion departments across the country has frightened many in conventional seminary situations. Representatives of some of these departments are quite outspoken in their charges that within ten years they will educate the ministry for our churches. For many Protestant seminarians there is now an attractive alternative to enrolling in a denominational school. It is for seminaries to ask at what point they are offering something unique--a quality of training different from that which can be achieved in a university department of religion.

Probably one should add a final factor, namely, the ecumenical dimension. It is significant that three years ago there was not a single Roman Catholic school in the AATS. As of today, there are twenty-one. Many of their strongest schools have decided to enter into a lively dialogue with their Protestant brothers. Some are in the process of moving from rural retreats to urban centers of higher education. Still others are seeking close working relationships with Protestant seminaries.

Against this background, then, Dr. Moss dealt with several critical issues. He focused first upon the necessity for a closer relationship between theological education and the universities. This is one of the most lively topics of discussion in theological education

today. It represents one of the points at which contemporary theological education disagrees with its own history. Historically, as seminaries developed in this country they fled from the Godless city, the Godless university, and any setting in which seminarians would be exposed to divergent theological views. Within the last five years, however, we have realized that seminaries must move from any provincial ghettos, in which the rapid movement of history now finds them, out into the main-streams of intellectual life. To train men who would minister in today's world we need students who have been fashioned in the rough and tumble of a lively intellectual marketplace. Their contact with divergent strains of thought can no longer come through the safe filter of a denominational teacher interpreting this thought but through firsthand contact with its exponents. Most church bodies have begun to face this issue. The Lutheran Church in America, for example, adopted its master strategy for seminary locus in 1964; at that time it agreed that seminaries should be "in close relationship with a lively community of learning, preferably a university."

Such a stance raises several serious questions:

- a. Will seminaries be able to make a vital contact with the universities? As Dr. Moss indicated, proximity per se will not assure this. Many divinity school men have found that it takes months of conscientious work to establish a significant contact with a single member of another discipline.
- b. When we suggest in such discussions the advisability of contact with a major university, are we consciously eliminating potential contact with a small but high-quality liberal arts college. For example, rather recently I visited Earlham College and its small School of Religion. Earlham is known to most of us as an excellent liberal arts college with a Quaker background. When we talk about contact with a "university," does this rule out establishing relationships with the Reed Colleges and the Earlhams across the nation?

The second key concept he dealt with was the relationship of theological education to a culture which can be described as: urban, industrial, bureaucratic, and secular. To be more precise, we are seeking to train men who will minister in such a culture and are asking what this means for the location and style of life within seminaries. A growing number of theological schools located in smaller communities are becoming restive about their semi-rural location. Many are contemplating moves to larger urban centers. Others are attempting to capitalize upon the strength of their present positions, meanwhile seeking to augment their training through specific programs conducted in urban centers. For example, St. Meinrad School of Theology is located

on the Ohio River in a rural section of Southern Indiana. They have decided against moving out of their lovely monastic setting. They are attempting to meet the needs we have been describing, however, by setting up a program in which qualified students will spend one semester at the University of Indiana fulfilling some of the requirements toward a master's program. Similarly the school has made contact with modern urban life through field education in Louisville.

The final point he raised focused on the task of reorganizing theological education in an ecumenical dimension. It was the conviction of the Resources Planning Commission that fully adequate seminary education will be possible only when students entering the ministries of various Christian churches will study together in the same classes and seminars, be able to engage in valid interconfessional dialogue about meaningful issues, work together in a variety of practical settings, and thus have the opportunity to develop a common life together. As Dr. Moss indicated, negative responses to this conviction suggested that the RPC was promoting a certain form of ecumenism. As he correctly pointed out the concern was not with a particular doctrine of ecumenism but with a pedagogical concern about how one trains a man for ministry in the year 1968. For the Commission went on to say that current ecumenical expedients are inadequate if they feel that this challenge is being met by the appointment of a Roman Catholic professor to the faculty of a Protestant seminary or the arrangement of cross-registration between seminaries of different confessional backgrounds.

Dr. Moss' presentation thus echoed the findings of the Resources Planning Commission. As you know this group was formed two years ago and charged with the responsibility of asking what forms theological education should assume in the latter part of this decade in order to be responsive to the challenges before us. At the present time there are some five hundred individual seminaries on the North American continent. Until recently each was trying to do its job alone. Meanwhile during the last decade the obstacles continue to increase while the resources grew slimmer. The Commission has thus encouraged a careful consideration of the idea of "clustering." The cluster concept envisions a cooperative venture in which perhaps two Roman Catholic and three to four Protestant seminaries representing different historic traditions would cluster near a major university. The schools would be able to share a number of facilities, such as library, classroom, and perhaps chapel. At the same time, the schools could preserve the degree of autonomy which any individual church body would feel necessary at this point. It appears obvious as we look toward the future that no single seminary today seems to possess the resources of faculty necessary to mount an adequate educational program to meet the demands which we see emerging in the future.

I think it was significant that when we drew together a task force one year ago and asked them to "dream" about a new curriculum

which might serve the 70's, they quickly discovered that one could not restrict his thinking to the question of curriculum. It was necessary to talk about the entire structure of theological education. We have entered the day in which the decisions of any single school must now be made in the light of theological education on the entire continent. The more one works with the idea of "theological clusters," the more apparent it becomes that in the future we will be dealing with a number of major centers of theological study in this country. The process has already begun. As was indicated in this morning's address, an examination of the actual courses offered by seminaries in several metropolitan areas indicated that more than half covered the same subject matter and employed the same instructional method. Differences in the treatment of the content were more related to the particular professor than to confessional or denominational considerations. It is felt, therefore, that programs of joint course offerings and shared instruction could offer significant opportunities for broadening the range of course offerings without adding staff, improving instructional techniques, and permitting a greater specialization of faculty effort.

It is important that we remember that Dr. Moss and the RPC emphasized that one should not envision external pressures being exerted upon any given school to enter a cluster. A great variety of models of theological education will be needed in this country. The entire enterprise would be much poorer if every school were forced into a single model.

REACTION TO AATS PAPER - ROBERT V. MOSS, JR.

Raymond P. Morris

I was much interested in what President Moss had to say this morning. Of the three points that he mentioned, I shall direct my remarks primarily to the question of the relationship of theological education to the university. Ideally this sounds good. It has tremendous potential. But unless we are careful we can be more sentimental than realistic in assessing this matter. One of the broadest streets that I know lies between one of our seminaries and a great university. Simply being in the proximity of, or even a part of a university makes little difference unless there's something more than that. The relationship must be such as to be fruitful, commanding mutual respect, and encouraging dialogue.

Why a university setting for theological education? We cannot say because there will be fewer distractions, or that it will be a more livable place. Perhaps for intellectual stimulation, that is, if the seminary is able to penetrate deeply enough into a university for intellectual stimulation. For better libraries? Yes. For cultural advantages? Yes. But there are reasons that are more significant than these. As a social institution our universities are conservators and transmitters of man's past which we assess in terms of what we shall use in the future. But currently the university is moving from an institution that has been primarily a conservator of man's past into an institution of action, and especially action that will shape the world. If you are familiar with the background of what happened at places like Berkeley, or the issues at Columbia University, or Howard, or in almost every university in this country, you know that you are witnessing a rapid change in the American style of higher education. The university is no longer an ivory tower but a place of action. Because this is becoming increasingly the case and, I think, will continue to become so, it seems to me that this is an important reason why the theologian, or theological education should be encouraged to participate in the university. For theology, if it is to have relevance, should be, and must be involved in situations which shape society. Theology and theological education should be buffeted by the very forces that bring rejection and change, for it's only in this way that the Church can achieve an understanding of life as it is, or contribute to the problems of identity, or attain soundness of judgment that is required if it is to be the Church of our Lord Jesus Christ.

I know this runs counter to much of the gossip one hears when he gets into theological circles that the Church is close to life and people, whereas our universities are remote from life. In some respects this is true, but for those forces that in the long run are going to make decisive differences in our society, this is a dubious assumption.

You and I are living in an age of change and rejection and these movements reach into the very core of our society. Not only is history but institutions are being rejected. The university is not escaping this, nor is the Church as an institution escaping rejection. To my mind it is by no accident that "God is dead" is of current vintage. No one is more responsible for this statement and its wide usage than the theologian in our theological institutions. For among other things, what has happened is, that the theologian has neglected or failed in his task, he no longer has the power to persuade. Apologetics is a very necessary responsibility of the Church. You know and I know that our churches are in very serious trouble in other matters. As laudable as has been the involvement of our churches in such matters as civil rights and Viet Nam, there are two conclusions which we may derive honestly from examining this leadership. One is that at their best church leaders have no more to offer than any thoughtful and informed lay person, and, at the worst, their suggestions for action have been as naive as any undergraduate you can mention. Social action requires strenuous intellectual as well as visceral response.

This brings me to my most serious conclusion in the matter. What we lack, and this is due not only to the Church, but this has been a product in part of our educational tradition, what we lack is systematic and reliable knowledge about the nature of effective action to deal with the major problems of our society -- race, urban situations, international problems, and so on. This represents, among other things, a significant shortcoming in theological education as it does of American intellectual life. If one talks with people who have been engaged in urban problems, they will tell you that it is generally understood that the major obstacle to the solution of our urban problems is not the lack of money, but the lack of know-how, or how one redesigns and manages an urban community. With all of our efforts at education, we do not have the "know-how." Among other things, it is a primary responsibility for theological education not only to train practical pastors, or churchmen, or preachers, or religious educators, but that it is an inescapable responsibility of theological education to assist in promoting and establishing a balance between thoughtful inquiry and effective action. Theological education has this dual task, to understand phenomena, to understand the parts and relationships of society, in order to act upon them. This understanding we do not have.

This defect is deeply embedded in the traditions of American education. Unfortunately, the design of our education tends to polarize the differences between theory and action. You talk to the scholar and he condemns as sloppy analysis and shallow thinking, or not of his domain the interests of the activist and the decision maker. If you talk to the latter, he is contemptuous of the scholar and holds scholarship in mistrust, and writes it off as a product of an ivory tower, as remote from life as life is lived. One consequence of the polarization

between thought and action has been, that our faculties of arts and sciences have tended to resist integrating action, or to orient education so that it is directed to program. This has, among other things, led scholars, in effect, to shun the basic problems of our society. The disjunction between theory and practice has been too great. The arts and sciences have mistrusted professional education and our professional educators have neglected the arts and the sciences. When professional schools have, as they have in certain instances, maintained intimate contact with the faculties of arts and sciences, these professional schools have flourished and the academic disciplines have gained. For years it has been the practise in engineering training that there should be a separation of engineering from the sciences. We are coming to realize that the separation has led both to poor engineering and less rich science. Our business schools have insisted that they have no relationship to the subject matter of arts and sciences. The schools of education, of social service, of medicine and of law have thought likewise. Professional training has suffered tragic consequences because of this polarization, as has the academically oriented training. I would carry the analogy to theology.

One of the important things that could happen, an objective we are really after in suggesting that theological education be moved to the university, is to get away from this disjunction between theory and practice. I think we must do it. Actually, what we have done in theological education is to take three or four of the basic disciplines of the humanities -- Bible, church history, doctrine -- and add to them a "practical" department, staffed usually from the active ministry, and we've called this professional education. This doesn't follow. For one thing altogether too frequently it has encouraged a distinction between the theoretical and the so-called practical disciplines. Our "scholars" are entrusted with the subject disciplines and our "practical" theologians with practical experience. While I think, for instance, that Biblical study can be more profitably pursued where there is commitment, that is, in the context of the Church as the chosen of our Lord Jesus Christ, I also think that the most practical thing a seminary can do is to promote and insure careful scholarly erudition, which, though it may seem remote from the immediate interests and understanding of common people, will, in the long run, provide stability for faith and practice of the Church. If we don't do this in the theological seminary, where is it going to be done? This is one thing, it seems to me, that our Christian community has failed to grasp. The Church has this intellectual responsibility. Essentially the present malady of the Church is a crisis of faith.

President Moss also urged that we seize upon the enlarged opportunity made possible by the ecumenical movement and the greater ease by which we can cooperate. As for the ecumenical movement and greater cooperation among the churches, we would agree upon their importance. But even this is a coin with two faces. On the negative

side, one of the reasons that we have the ecumenical movement in the 20th century, a movement that I wholeheartedly engage in and approve of, is because, among other reasons, those things that used to concern us, so much so as to divide us, have eroded so that when we re-examine ourselves we find there is really nothing that divides us. This is both good and this is also bad. The growing fission in Protestantism, as I see it, is the division developing between neo-conservatives and those who are ecumenically minded. The erosion of matters that used to divide has made it easier for us to gather together because it really doesn't make that much difference what theology is being taught. I happen to be a Methodist. I defy you to indicate what would be "typical" Methodist theology among Methodist seminaries. The theology taught at Claremont is not the theology taught at Iliff, or at Perkins, Garrett, or at Drew, Emory, Wesley, Duke or Boston. Something has happened. We have no common denominator in Methodist theologizing.

But enough of this. Perhaps it would be more useful to see if there are any questions.

Question: Do we have reason to expect that the universities will be "open" to affiliation or cooperation with neighboring seminaries, especially in developing joint programs in theology?

Answer: (Dr. Morris) This will vary, considerably. It would be a mistake to say that the universities will be negative about this. I doubt if many universities have thought seriously about it. Any institution, like a university, tends to prefer to develop a department which is entirely under its control. Dr. Schuller mentioned that at Toronto we have an interesting situation involving the University of Toronto and the theological seminaries adjacent and closely related to it. The question is under discussion at Toronto of developing a department of religious study. In the ordinary course of events, it would be natural for the University to develop a department, and then, if possible, use the neighboring seminaries to augment this program. This is not because the University is negative toward these schools but because social structure being as it is, this is the natural way to act. Currently there is a wide-spread movement in American universities to establish departments of religion. These departments of religion are not necessarily Christian institutions. As a matter of fact, many universities in describing their departments would prefer not to use the term "Christian." The question of Christian commitment should be avoided. I don't think this will be an easy inhibition to overcome. Thus, to my mind, it is too simple to suggest that somehow seminaries should "cluster" around a university and thereby, insure the participation and the benefits they desire. Probably the most effective way to gain the cooperation desired would be for the seminaries to be of such superior quality that the university would be obliged to recognize their work. If the university views the seminary as a weak or secondary

school, it will be passed by. I would point to a very hopeful situation on the west coast, the G.T.U., where, as I understand that situation, and I understand it very imperfectly, the willingness of the University of California to be open on these matters of cooperation is highly significant. Apart from any existing program, the openness is important in itself. I think there are formidable problems for the G.T.U. to overcome, but this situation suggests something of the potential of the future. We can expect that the universities, by and large, will be critical of the theological seminaries precisely on the point I was suggesting previously, namely, at the point of the seminaries' understanding of scholarship, and the academic excellence of their work. Many in the university say that it is not simply by coincidence that theologizing has not been a prominent American trait, or strength. Many attribute this to the fact that theologizing has not been encouraged as a primary undertaking of our seminaries. They will be critical of the institutions in the AATS in terms of their academic understanding and matters of this kind. Much of this criticism results from false stereotypes, but some of it is true. These are some of the barriers we must overcome.

Question: In some circles theological education is criticized because it is too academic and not effectively professional, i.e., directed to the realities of life situations which the church must serve. If our seminaries are to be related more closely to the universities, will they be encouraged or discouraged to reshape their program to make them more relevant for our times?

Answer: (Dr. Morris) The impractical nature of our education is a lack, as I see it, not only in our seminaries, but it is also a product of our universities. It is a product of the tradition we have inherited, primarily English and also German education. This tradition tends to segregate research, the advancement of knowledge, pure knowledge, pure research, from practical adaptation. It is characteristic in a university for a scholar to feel that he must pursue pure research without raising the question as to how the results of this research were going to be used. At times it is related to the "publish or perish" system. More importantly it is related to the social uses of knowledge. A great deal of present student unrest is directed at this important problem. Not only are students more mature than they used to be and capable of more mature judgment, but they propose to participate in life. The pressures that students are bringing upon the university community, among other things, is that somehow attention be given to this problem of how the results of pure research can be made useful to human life. Students don't see this happening in the universities, and they are uneasy about it. I am not sure that students understand or are convinced of the objectives of humanistic education, but we can misunderstand some of the student action because of this. This is the positive side, and I think the students are, to a large measure, right. It's so easy, you know, to criticize students who will lock the president in

his office or make it impossible for the dean to go home. It is so easy to criticize the modern generation and reject the "hippy," as we call him, because he seems to be unkempt and dirty and we don't like his smell, which is precisely the reaction he wants from us. But on the positive side, students have been perceptive enough to sense fundamental flaws in American education. Our more perceptive theological students have been aware of this problem. Certainly they have in New Haven and they've been the kind of a generation of students who are willing to express themselves. I think we'll hear more of this.

Question: Will not student protest, wherein the aims and objectives of education are not clearly articulated, lead to confusion rather than constructive results?

Answer: (Dr. Morris) I have no doubt there is and will be much confusion. I know when I have talked to students about this matter it's hard for them to make rhyme or reason of their actions. Nevertheless, when one gets back from and looks at their criticisms, we do see a certain rhyme and reason in the matter. I was talking to President Bennett of the Union Theological Seminary. Their neighbor, Columbia, has had some experiences with student unrest and the Union students, apparently, have gotten into the mixup. I asked President Bennett what he thought about it. I was interested in President Bennett's comments. Surely, it has been very disruptive at Union, but in spite of all that transpired, as far as the Union students are concerned, he thinks the protest has been for the good. We're living in a genuinely revolutionary age, some have called it the "seventh" American revolution. No revolution takes place that is easy and comfortable and without confusion, and this one is not going to take place apart from such matters. It is good for theological students, along with other students to stand where they get buffeted around. If I have any criticism to make of theological education in this country, and I would include my own school, it is that we are secluded in pleasant cloisters and this has insulated us from some of the basic realities and unpleasant things of life that we just must know as we learn to theologize. This is the reason why we plan to move some of our Yale students out of their comfortable dormitories and put them, as we expect to do, in the Newhall district of New Haven, which is one of our depressed areas. Our students must see how many people in our society live daily. They must learn to speak their language, to feel their feelings, to know their smells, and share in their tragedies. This will not be pleasant. It will be confusing. But out of this confusion and this buffeting around, perhaps we shall get more vitality in our theology. In no sense is theology a product of some kind of rarified atmosphere. It comes out of, among other things, man's deepest sufferings.

Question: What about the seminary student and the race problem?

Answer: (Dr. Morris) By and large American students have become actively interested in this problem. Students have been critical of the ineffectual response of church leaders. You and I ought to be perfectly frank and understand that part of our reaction is an expression of guilt complex. We shouldn't fool ourselves or anyone else. We ought to be very frank with ourselves also to recognize that in terms of some of our brethren, the empirical church is one of the principle stumbling blocks to social change and a great inconsistency within itself. We can't escape these things and it's well for us to know them, humiliating as they may be. Yes, the contemporary seminarian is interested in social concerns, including race, although I am not sure that our seminary students have been more inclined to social change than many of our secular university students. With all of their shortcomings and, whatever you may think of their uprisings, there have been few times in history when students have been as interested in social problems as they are today. I overheard a dean at Yale say that he doubted if at any time in the history of the University, and Yale is a secular institution, that the Yale undergraduates have been as sincerely and deeply concerned about human needs in New Haven as the present generation of undergraduates. They see the social implications of our way of life and they are insisting that something be done about them. This is good. We have a very heavy responsibility for these social implications, and we can't do too much.

Question: Will not student activism tend to discourage the traditional academic program, and this, in turn, affect library use adversely?

Answer: (Dr. Morris) No, I don't think so. Rather the reverse may result. The important use of a library comes when the user has a high sense of relevance and when he is searching for something that he knows he doesn't know and that he must understand. As the student becomes aware of the needs of an urban society, as great as they are, and we know so little about them, he will be encouraged to use the library. He will learn, among other things, that the pathetic thing about it is that there's so little literature important to urban problems that we can buy to put into our libraries. This is tragic. But to answer your question, as students sense human problems, we may expect greater motivation, the right kind of motivation which should lead not to less, but greater use of the library. It may be a different kind of use, perhaps, but it will be a very important kind of use.

Question: I should like to press the former question a little further. Will not the implications of the report as found in the Spring issue of Theological Education lead to a lessening of interest and even neglect of the traditional historical disciplines of theological inquiry?

Answer: (Dr. Morris) The report has its weakness as well as strength. I'm not afraid of this problem. It could, of course, lead to such a result. If I were to criticize the work of the Committee that prepared the statement in Theological Education, and I have to be cautious about this criticism because I have only glanced through the issue, it would be that granting the premise that there are situations where "one does not read men from books," to understand some of these social involvements that the student will encounter on this third level of theological education (I believe I've got the right level), he will be led to a greater exploration of knowledge. This will involve social studies and it will also involve theological implications, value theory, and such matters as the place of the Church in society, the nature of the Church, the unique nature, if any, of the Gospel. Conceivably, it could have a very stimulating effect upon the traditional disciplines -- Bible, history, theology, moral theology, etc. This may create a different kind of a library need. I think that the Committee has been perhaps unrealistic to suggest that this need can be met through the purchase of a few hundred dollars worth of paper backs. I don't expect this to be so.

Question: Dr. Schuller, do I assume from what you said that you are in basic disagreement with Dr. Morris?

Answer: (Dr. Schuller) No, actually Dr. Morris has said much of what I would want to say. There is, however, a difference of accent. I must confess that while we work with the same basic facts, we do draw slightly different conclusions. Thus far you have been discussing only one aspect of the entire question, namely, the relationship to the university. Don't forget the opposite pole, namely, the relationship of a theological student to the raw realities of contemporary life. Over against the university, remember the urban training movement. There are at least thirteen urban (or action) training centers across the country at the present time. Their leaders have expressed their keen interest in talking to the seminaries. Currently they are going through the adolescence of a movement. Many are terribly belligerent, some are anti-seminary, anti-university, and anti-academic. What they are saying to us is that when one works at the cutting edge of contemporary life, he discovers that this material isn't printed in books as yet. Think, for example, of the "library" of the Urban Training Center in Chicago. Here you have a room filled primarily with mimeographed material which has been produced within the preceding eighteen months. "Library research" begins to mean something quite different in this type of setting. Such groups remind us that the whole quality and style of seminary education as we have known it in the past is probably about to undergo fantastic changes.

One of our key problems is that thus far seminaries have not been doing adequate long-range planning. Our consultants have been saying to us, "Your main problem is that your planning has been too retrospective and uncoordinated. When you attempt to plan for the

future you simply project what you have experienced in the past. You don't sense the deep need for a more radical type of discontinuity." Too rarely, they are saying, have we really stopped and asked the fundamental question: how does one train for ministry in 1968? Is it possible that the gradualistic type of reform is no longer the best answer. I am personally convinced that the urban training center movement is proposing an answer which comes at our question from the other side.

Question: This sounds too anti-historical to me. What are we going to do with the historical holdings in our libraries if theological education moves in this direction? There is the tendency on the part of too many students to be anti-historical and anti-intellectual.

Answer: (Dr. Schuller) For one, I don't see this as being either anti-historical or anti-intellectual. The question of anti-intellectualism has been raised among students themselves. Most contemporary students are very much concerned with activism and with social involvement; they do resist the historical approach; they are impatient with some of the minutiae of scholarly inquiry. Nevertheless, it is fair to ask whether this is anti-intellectual. Daniel Day Williams has distinguished between intellectualism and intellectuality. He suggests that intellectualism is a way of life in which analysis and certain disciplines become the centers of all meaning; they thus become an alternative to other kinds of action and participation. The modern student, by and large, is heartily opposed to such intellectualism.

Similarly with the charge of their being anti-historical. Students tend to be impatient with study which is divorced from life. If our concern is with training for ministry, we must join them in their concern. But as the speaker from Chicago indicated a few moments ago, the experience of most men who work in an urban training center is that they do not become anti-historical. Rather as they are confronted with some of the most searching questions of contemporary life, they find themselves moving back into the heritage of the church and of the academic world generally to discover where the wisdom of the ages might speak to their particular questions. My own experience suggests that the modern seminary student is reading far more than the student of ten years ago. I strongly suspect that this is going to increase in the future. There may well be a tension involved in terms of a classical approach to library science. I don't, however, share your fears.

Question: Will not the library services that will be required to support the programs Dr. Schuller has been referring to be radically different services than that provided in the conventional theological seminary library today? What are these needs? How are we to anticipate what will be required?

Answer: (Dr. Morris) I would have no answer to your question how to anticipate the nature of library service other than to draw upon the analogy of the special library, or the library programs of schools of social service. The difference between the special library or the social service library and the traditional theological library is to be explained largely in terms of the personnel who supervise this library and are charged with assembling the material -- finding it, and providing service upon it. To do this places a very high premium upon "know how" and experience. In effect, it must be done by a subject specialist who is currently engaged in the instructional effort. In other words it will be a far more expensive type of library service because it will require more thorough training in subject matter, the methodology of the social sciences, and experience than traditional library service of theological seminaries. I don't know of any other way to handle it. It will require personnel with a great deal of experience and training to know what information is relevant and important, to gather it in, and to organize it. Frequently, the special librarian does not have time to index these sources or to prepare a catalogue, or do anything of this kind. The service places a premium upon the resourcefulness of the person who is in charge. This is the experience of the special library to which I refer. I don't have a better answer. All of this comes under the heading of unfinished business as far as the discussion in Theological Education is concerned.

LIBRARY RESOURCES DEVELOPMENTREPORT ON A QUESTIONNAIRE

Peter Oliver

The questionnaire which you received and which forms the basis of this paper was the result of the expression of several areas of concern at last year's meeting in Chicago. Many long discussions revealed that we were working with only conjectural premises or generalizations regarding the present state of theological libraries across the country. The need was expressed for more accurate information from which we could see not only our present position, but also the directions future thinking and planning for theological librarianship might profitably take. The questionnaire and its results are certainly not designed to provide an Aristotelean pou sto from which we might move the world, but they do provide a beginning of an over-all view, however rough, of the present state of the art and the role of theological libraries in the community of theological scholarship. The data obtained from the questionnaire are only data; they are the bones onto which we, as an association of presumably professionally competent persons, must add the flesh. If we are to have a future as more than a society of technicians, it is incumbent upon us to determine where the picture which this data represents falls short of our goals and ideals and how we can work to more conform with the model we have of our profession.

A questionnaire does not itself provide normative judgements; rather it holds up a mirror into which we can look and see what we will. I hope the results will also give each of you some information against which you can view your own library. But we should begin with the admonition that the rather dry presentation of data which makes up the first part of this paper is just that -- data. We can look at it and say it represents our present position and go no further, or we can take it as a challenge to raise our self image. But that choice is ours.

The questionnaire which was sent out was divided into four general areas of interest:

- 1) The general size and facilities of the collection of each library,
- 2) The growth of the collection, as represented by the acquisitions budget, and the bibliographic and administrative control of the building of the collection,
- 3) The actualities and possibilities of interlibrary cooperation, and
- 4) The special strengths and weaknesses of each library's collection.

One hundred eighty (180) questionnaires were sent to one hundred seventy-four (174) libraries of institutions granting theology degrees beyond the four year undergraduate bachelor's degree, to five (5) "historical libraries," and to one (1) research library. These libraries represented one hundred sixteen (116) member libraries of ATLA, twenty (20) non-member libraries whose parent institutions are members of AATS, and forty (40) other libraries added to give a broader representation of denominational interests. Replies were received from one hundred thirty-one (131) libraries -- 73% of the number to whom questionnaires were sent. Ninety-two (92) of these replies were from member libraries of ATLA, i.e. 79% of the institutional membership of this organization is represented in the results.

Replies were punched into keysort index cards and the numerical data was obtained by sorting and counting these cards. This data was then converted into percentages of the total replies to obtain more easily comparable figures. After reviewing the replies it was further decided that a similar sort done for each of the library size classes listed in the first question of the questionnaire might yield meaningful results regarding trends or changes in operations, functions or roles as a function of library size. This data was also reduced to percentages, and the results of this second sort are also included in this report. A sort by the replies of the larger denominational groupings revealed no significant correlations by denomination.

Of those libraries replying to the questionnaire:

- 1) 22% were under 25,000 volumes in size,
- 2) 26% were between 25,000 and 50,000 volumes in size,
- 3) 20% were between 50,000 and 75,000 volumes in size,
- 4) 14% were between 75,000 and 100,000 volumes in size,
- 5) 6% were between 100,000 and 150,000 volumes in size, and
- 6) 12% were over 150,000 volumes in size.

Since the libraries of between 100,000 and 150,000 volumes were represented by only eight replies, it was decided to present as one size class in this paper the replies of these libraries with that size class to which the data showed them to be most akin, namely those libraries with over 150,000 volumes. This resulted in five sample size classes of which the fifth is:

- 5) 18% were over 100,000 volumes in size.

What is expected of our libraries? Of the libraries reporting, 60% are expected to support a master's degree program beyond the basic

theological degree (B.D., M.Div. or equivalent and/or M.R.E.); 24% of them are expected to support a doctoral program. They must do this on a median acquisitions budget of \$10,000 to \$15,000 for all libraries reporting. (The minimum acquisitions budget per annum is \$7,500 according to current AATS standards.)

The support of advanced degree programs, as might be expected, is definitely a function of library size. Although libraries of all size classes support master's programs, 83% of the libraries of over 100,000 volumes support such a program, compared with 63% of the libraries of between 75,000 and 100,000 volumes, 85% of the libraries of between 50,000 and 75,000 volumes, 47% of the libraries of between 25,000 and 50,000 volumes, and only 31% of the libraries of under 25,000 volumes. Support of doctoral programs is much more the province of larger libraries, 56% of the libraries supporting a doctoral program were over 100,000 volumes in size. Conversely, 75% of the libraries of over 100,000 volumes support a doctoral program. This can be compared with 22% of the libraries of between 75,000 and 100,000 volumes, 27% of the libraries of between 50,000 and 75,000 volumes, and 10% (three in number) of the libraries of less than 25,000 volumes. All of these last are libraries which are integral parts of larger collections or consortia. It is also worthy of note that the support of doctoral degree programs is very much the province of non-, inter-, or multi-denominational libraries. While only 18% of the libraries replying fall into this class, 34% of the libraries supporting a doctoral program are specifically non-, inter-, or multi-denominational, and if GTU is considered to be in effect multi-denominational libraries this percent is increased even more.

The size of the acquisitions budget of a library provides a rough estimate of its growth and hence of its shape in the future. It can also provide a rough guide to the libraries which are currently energetically building their collection and which libraries have begun to lag behind their potential. The median acquisitions budget, as stated above, is between \$10,000 and \$15,000 for all libraries reporting (76% had acquisitions budgets of \$15,000 or less). This ranges from a median of under \$7,500 for libraries of under 25,000 volumes to a median of \$25,000 to \$30,000 for libraries of over 100,000 volumes with a fairly even distribution for libraries of between 50,000 and 75,000 volumes which reported an annual acquisitions' budget of over \$25,000, or the four libraries of between 75,000 and 100,000 volumes that reported a budget of the same large size. If this money is wisely spent these libraries are soon going to join the ranks of the leading theological collections and perhaps even surpass in quality some of the larger libraries which are currently operating on marginal budgets. But the money must be wisely spent, and the acquisitions program must be geared to building the collection - based upon the present strengths of the collection and upon the estimate of the future directions of theological study.

Forty-eight percent of the libraries reported that their acquisitions' budgets were adequate to support their collection building program. Considering the librarian's eternal plea for larger funds, this figure was surprisingly high. The fact that this percentage of satisfaction or dissatisfaction held fairly constant throughout the range of budgets and library size only points up the great range of aspiration and imagination which our library leadership encompasses.

Budgetary allocations place limitations on the acquisitions of 26% of the libraries reporting. These allocations may be imposed either from within or without. One can only hope that when set from without they are the result of intelligent weighing of the present strengths of the library and of the volume of material which is appearing in the various study areas, and are continually reviewed. To speculate from past hearsay, the percentage of libraries which operate with budget allocations according to subject is decreasing.

In 65% of the libraries replying, any unspent funds revert (or would revert) to the school. Surprisingly, an excess is more than twice as likely to revert to the school in a large library as in a small library.

The librarian has the primary responsibility for book selection in 76% of the libraries. Presumably, he also has the responsibility for determining the directions in which the collection will grow. By his studious selection of books for purchase he can build upon the strengths of his library, which he more than anyone should be in a position to know. For libraries of over 100,000 volumes -- where the responsibilities are even greater -- this figure increases to 83%.

In collating the replies to the question about resources for book selection, it was decided to divide the replies according to who used four or more resources for selection and who used three or less. Those using four or more resources (including faculty recommendations) to aid in book selection were only 52% of those replying to the questionnaire. Thus, almost half of those replying indicated that they confine themselves - for the most part - to three, two, or even one such source. In view of the responsibility which we as librarians undertake in supporting theological education and theological scholarship, this is an alarming disregard of the resources at our disposal. Again the figure is higher for the larger libraries; 71% of the libraries of over 100,000 volumes use four or more bibliographic resources to aid their book selection.

Of those replying to the questionnaire only 5 did not report a college, university, theological or other research library in the vicinity; but only 52% are actually affiliated or associated with some other academic or research library.

Fifty-four percent of the libraries replying reported a cooperative acquisitions policy or collection policy now in operation. This might seem high were it not for the 52% which reported affirmatively on affiliation. Moreover, the percentage of cooperating libraries ranges from a low of 38% for the libraries of under 25,000 volumes - where one might expect some form of cooperation to round out or supplement otherwise limited resources - to a high of 75% cooperation for libraries of over 100,000 volumes. The medium sized libraries were distributed between these figures, the percentage of affirmative replies being positively correlated to size.

To close out the statistical portion of this report, there were the questions relating to the desirability of various forms of inter-library cooperation. The question was asked in two ways. First, the desirability of four types of cooperation was asked in terms of the internal operation of the library; second, the desirability of these same four types of cooperation was asked in terms of service to the users of the library. While it was realized that answers to these questions would be largely speculative in terms of needs felt (most of us have had no experience with cooperation at the levels indicated), the responses give a clearly defined pattern of priorities and also some interesting correlations to library size.

1) Regional theological union catalogs are most desired. 78% felt these would be desirable from a library standpoint; 85% from a user standpoint. One can assume from this high percentage of affirmative replies that more is desired than the National Union Catalog is able to provide, but what directions this should take are open to our development.

2) Division of collecting responsibilities was second. 65% of the libraries replying felt such a division would be desirable from a library standpoint 56%, from a user standpoint.

3) Central cataloging was a poor third in priority. 42% felt it desirable from a library standpoint; 37%, from a user standpoint.

4) Central purchasing rated last in priority. Only 24% felt it would be desirable from a library standpoint 15%, from a user standpoint.

Of equal note is the manner in which the different size classes of library responded to this question, for there are significant differences in the pattern of the response for each of the size classes.

1) The desirability of union catalogs was rated as high by all sizes of library, but the percentage rating it desirable dropped significantly in libraries of over 100,000 volumes. Presumably these large libraries have the tendency to rely on their own collections,

which are more comprehensive; and ready access to the contents of the collections of other libraries is not as desired. But should regional union catalogs come into being, it will be precisely these large libraries which are the most heavily relied upon. They will probably even be expected to house the union catalog, or the master copy of such a catalog.

2) Division of collecting responsibilities received a disproportionately high rating among libraries of 50,000 to 75,000 and 75,000 to 100,000 volumes. As viewed from the library standpoint rather than the users' standpoint the desirability of division of collecting responsibilities was given a figure as high or higher than regional union catalogs. It might be that this high figure results from the fact that the middle to large libraries are more aware of the magnitude of the task which the responsibility for theological education has given them, and simultaneously are aware of their own limitations which their size places on them. This is a conjecture; it is one possible explanation of the variance. There may be other explanations but the variance is a fact.

3) The desirability of central purchasing and of central cataloging was most acutely felt by the smaller middle sized libraries of 25,000 to 50,000 volumes. Half of these libraries noted centralized cataloging as desirable, as compared with about 40% over-all. Perhaps this is the size of library which most feels the personnel shortage. Their budgets are unable to support more than minimal personnel, and a library of this size must also suffer under a lack of the bibliographic tools for cataloging and classification.

4) Finally, there are the small libraries of under 25,000 volumes. Although this size class of library rated the desirability of regional union catalogs as of equal priority with the larger libraries, they consistently rated division of collecting responsibilities, central cataloging and central purchasing as much less desirable than the larger libraries. Their percentage figures are one-third and more less than the other size classes of libraries. Obviously, these smaller libraries are more satisfied with things as they are than are the larger libraries. The question is "why?" They are the libraries which predominately support only the B.D. degree or its equivalent. Perhaps this fact makes for a collection which is basically simpler to administer than the collection supporting an advanced degree.

If there is one thing which this questionnaire makes clear, it is that theological libraries are not separated according to denominational interest. They are more naturally divided according to size and what level of study they design to support. The large library of 150,000 volumes supporting advanced degrees has much in common and of common concern with a similar large library even if they are of radically variant denominations. They would have much more of mutual concern than

one of them would with a library of the same denomination but of only 25,000 volumes and supporting only a B.D. degree. We must cease to pretend that our member libraries and their librarians divide naturally according to denominational bond. Except in terms of division of collecting responsibilities in each denomination they do not. It would make as much or more sense to devise some method of having interest meetings along the lines of size at our convention as it does to have denominational interest meetings.

The results of the final section of the questionnaire are not capable of statistical summary as are the first parts. This final section dealt with special strengths and special collections which each library was asked to list or note. However, this section did yield some interesting general results. Almost everyone was understandably reluctant to say that their collection was exhaustive in any large areas -- that they collected every piece of paper which appeared in an area. An exhaustive collection is difficult enough to strive for much less achieve. But although the terms "exhaustive" and "advanced research" used in asking the last question were somewhat ambiguous, it is interesting to note that libraries of all sizes were about equally ready to report extensive research collections in some areas. There would seem to be a sliding scale of what constitutes an extensive, or even exhaustive, collection which depends directly on the size and outlook of the library. The smaller the library, the easier it appears to say that a collection is "in depth" in a given area; and the larger the library, the harder it is to say the same thing. We must ask ourselves the question: "What is a collection "in depth?" This cannot be answered only in terms of numbers, as we all know. Numbers are indicative, but collecting in depth must depend upon a librarian who is competent in his knowledge of theological bibliography, aware of the current directions of theological thought, knowledgeable of the strengths and weaknesses of his library, and free to build the library as he envisions it should be. This is a question which we, as professionally competent librarians must be able to answer for it takes a collection in some depth to support the study for an advanced degree.

Of course a larger number of libraries reported extensive or exhaustive collections within their denominational interests. But there did not appear to be any real coordination of effort even denominationally. One library might report an extensive collection of the history of its denomination in its geographical area, but none of its sister libraries in other parts of the country would report a complimentary collection for that denomination for their area. If this occurs, there is really only a fractional collection, virtually useless to anyone who might want to study the nationwide impact of a denomination. We cannot responsibly permit this fractional collecting to continue. But conversely, it is probably financially impossible for one school to collect more than regionally to a great extent. We must work out ways in which special interests can be divided equitably. It may be reasonable for, say, the

Swedenborgian School of Religion to collect everything by and about Swedenborgianism; it is unreasonable to expect, say, Methodist of Ohio to collect everything Methodist. And yet everything Methodist should be available somewhere, and the librarian of Methodist of Ohio should know where to go to find it.

A disproportionately large number of libraries reported extensive collecting in pre-Talmudic literature. Everyone was able to get in on the ground floor of the Dead Sea Scrolls discovery, and everyone is collecting in that area. Collections of this material should be available to scholars, but there is certainly much needless duplication of depth of collection, and this is an area of study in which books are more than averagely expensive. There may not be a single member of the Old Testament faculty of a school who reads Hebrew with the facility to readily use the material and none may be contemplated; but these are prestigious books, and like the coffee table books in their homes, the faculty or the librarian wants to have these books in the library. Yes, these books should be available to the scholarly community in the area. But we must avoid the coffee table collection mentality. We must let materials like this be collected selectively regionally so that each of us is freed to really build prestigious collections in given areas of study rather than collect conglomerations of prestigious books. None of us can be a Library of Congress for theology; none of us can buy everything; and it would be irresponsible for us to try. But we must at the same time have that standard of competence in ourselves which gains the respect of the teaching faculty and the freedom to not buy books in certain areas in order to build the collection in other areas. And we must be able to explain to the faculty and administration why we are buying some books and not others.

Large numbers of libraries collect extensively in Christian history and thought; this is to be expected. But there is again no coordination or division of effort. Everyone collects modern theology. Far too few are interested in historical collections of past movements such as mysticism, Eighteenth century theology, or Gallicanism. These are large areas of study which are being completely neglected by our libraries as a whole if the answers on the questionnaire are to be taken as at all indicative. Of what use will be a regional theological union catalog if no one in the regional area assume the responsibility of collecting extensively in the literature and history of some area such as the post-Apostolic church. Our member libraries must do something on a regional level to coordinate their collecting if a regional union catalog is going to be worth the expense of compiling. They must do something on a regional level if the total needs of theological scholarship are to be met at all. The proliferation of educational consortia and the new directions in theological education are making coordination even more imperative.

We can not continue our haphazard collecting. If nothing else is to put an end to it, the paper explosion and the spiraling prices of published material will force us -- probably too late -- to become more systematic and to selectively limit our collecting in some areas so that we will be able to continue building in others.

The current issue of Theological Education (Spring 1968) is devoted to the report of a study committee which is endeavoring to outline the directions of theological education for the next decade. The study makes no attempt to deal systematically with the role of the library in the envisioned scheme of theological education. We would hope that this is because the writers of the study felt this question to lie within our professional competence rather than theirs, and therefore they left the task to us. But how many of us even bothered to read this issue of Theological Education before we came here and saw the flurry of activity which these new ideas are creating in AATS. And how many of us have yet attempted to see the role our libraries might play in the future of theological education. Speaking of the objectives and future directions of theological education, Dr. Raymond Morris said before us last year:

The traditional theological library cannot support such a program of the new directions in theological education . Our problem is simply compounded, thus the way ahead involves not only that we do better what we are now doing. It will also involve radical readjustments, radical programming, and radical realignments. (ATLA Proceedings 1967, p. 138)

It was twenty-one years ago that AATS began ATLA with the avowed purpose:

to bring its members into closer working relations with each other and with the American Association of Theological Schools, to study the distinctive problems of the theological library, and to promote library service and librarianship among the institutions of AATS and theological education in general.

In that twenty-one years our organization has grown to a membership of 116 libraries representing three quarters of the member institutions of AATS, and our effect through individual memberships reaches many other libraries not otherwise associated with us. Not only has our organization grown in size, but it has also grown in accepting the responsibilities expressed in its purpose. Our many boards and committees have labored over past years to improve the standard of quality of theological librarianship and support the community of theological scholarship.

But we live in a rapidly changing world. Last year we expressed our desire to look seriously to the future and the role of this organization and of theological libraries in the changing picture of theological education. Feeling the need to re-evaluate our programs and to question seriously the implications of the many changes we see, we authorized the creation of a special "blue ribbon" committee to "study the projects of ATLA and determine the present and future needs of theological librarianship." One can only hope that not only this committee, but also the entire membership of ATLA are engaged in a serious re-evaluation of our own competence to meet these present and future needs.

Great changes have occurred in theological librarianship in the twenty-one years of our organization's existence, and we stand on the threshold of even more changes in the nature of the task for which we, as theological librarians and members of the community of theological scholarship, should be responsible. Many of us press to see our role more as responsible partners in theological education -- qualified as carriers of an ethos (which is one of the prime roles of a "profession") and respected as co-workers with the teaching and administrative faculty of our schools. But if we are to achieve and maintain this role, we must keep ourselves and our organization on the growing edge of theological education and not become custodians of old ways and of old thoughts as librarians were once only custodians of old books. In the minds of many of us we are prepared to accept the responsibilities of maturity with our parent organization, AATS; we should have passed on from being the step-child of AATS; for we are twenty-one years old, and we have (or should have) reached our majority.

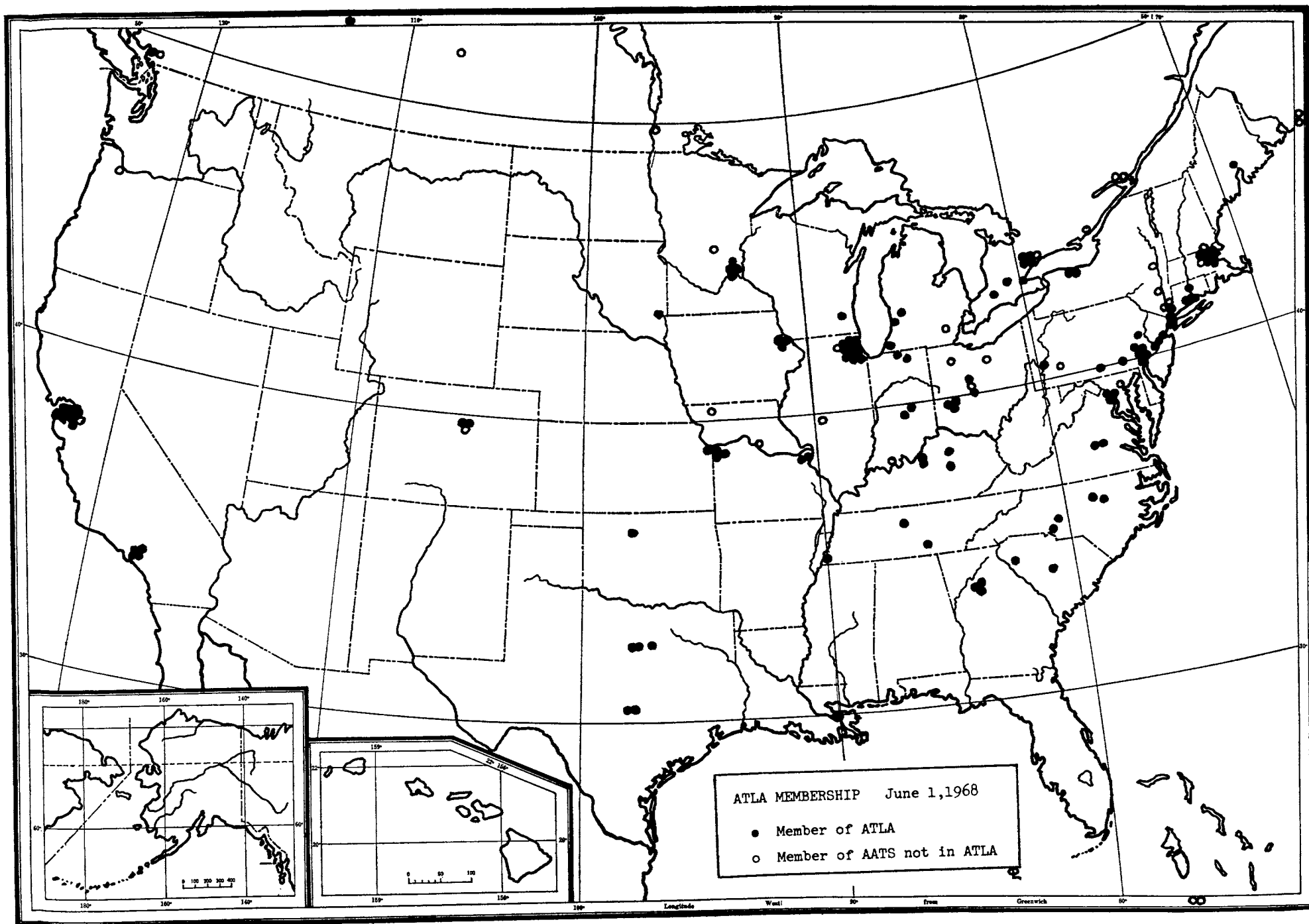
T A B L E S

Replies to specific questions in the questionnaire: percentage of affirmative replies in each library size class.

	Over 100,000 vols.	75,000- 100,000 vols.	50,000- 75,000 vols.	25,000- 50,000 vols.	Under 25,000 vols.	All Libraries Replying
(Sample size of each class: number of libraries)	(24)	(18)	(26)	(34)	(29)	(131)
6. What degree programs does your library support?						
a) S.T.M., Th.M., or M.A.	83%	63%	85%	47%	31%	60%
b) S.T.D., Th.D., or Ph.D.	75%	22%	27%	0%	10%	24%
8. How large is your budget for the purchase of books, periodicals and microfilms?						
a) under \$7,500	0%	11%	8%	27%	72%	26%
b) \$7,500 - \$10,000	8%	11%	31%	21%	14%	18%
c) \$10,000 - \$15,000	8%	28%	23%	35%	10%	21%
d) \$15,000 - \$20,000	8%	17%	12%	6%	3%	8%
e) \$20,000 - \$25,000	13%	11%	15%	9%	0%	9%
f) \$25,000 - \$30,000	29%	11%	4%	0%	0%	8%
g) over \$30,000	33%	11%	8%	0%	0%	9%
10. Are certain specified portions of your acqui- sitions budget assigned to each department?	29%	33%	31%	(1 N.R.) 24%	17%	26%
12. What is the disposition of any unexpended book funds . . . ?						
a) revert to school	88%	89%	77%	53%	35%	65%
13. Who is primarily responsible for book selection?						
a) librarian	83%	78%	73%	71%	76%	76%
14. What are your primary resources for book selection?						
a) noted four or more	71%	44%	46%	44%	55%	52%

T A B L E S (continued)

	Over 100,000 vols.	75,000- 100,000 vols.	50,000- 75,000 vols.	25,000- 50,000 vols.	Under 25,000 vols.	All Libraries Replying
16. Is your library associated with, affiliated with, or a branch of any other academic or research libraries in your area?	46%	50%	46%	65%	48%	52%
18. Do you have a cooperative collection policy (formal or informal) with any other library?	75%	61%	58%	47%	38%	54%
Do you feel that any of the following forms of interlibrary cooperation on a regional (or national) level would be desirable in terms of:						
21. the efficiency and economy of the operation of your library?						
a) Centralized book purchasing	29%	22%	19%	35%	10%	24%
b) Central cataloging	46%	33%	39%	56%	31%	42%
c) Theological union catalogs	67%	78%	81%	85%	76%	78%
d) Division of collecting responsibilities	71%	78%	92%	68%	41%	69%
22. service to your users?						
a) Centralized book purchasing	13%	19%	19%	24%	3%	15%
b) Central cataloging	42%	28%	31%	50%	28%	37%
c) Theological union catalogs	71%	89%	89%	88%	86%	85%
d) Division of collecting responsibilities	42%	78%	73%	59%	35%	56%



QUESTIONNAIRE

Name of library reporting _____

1. How large is your collection?

- Under 25,000 volumes
- 25,000 - 50,000 volumes
- 50,000 - 75,000 volumes
- 75,000 - 100,000 volumes
- 100,000 - 150,000 volumes
- Over 150,000 volumes

2. How many periodical titles do you currently receive?

- Less than 100
- 100 - 150
- 150 - 250
- 250 - 500
- 500 - 750
- 750 - 1000
- Over 1000

3. How large is your collection of microfilms?

- None
- 1 - 100 reels
- 100 - 200 reels
- 200 - 300 reels
- 300 - 500 reels
- 500 - 750 reels
- Over 750 reels

4. Do you have a collection of audio-visual materials? Yes _____ No _____

5. Do you have facilities for photocopying or some other copying process?

Yes _____ No _____

6. What degree programs does your library support? B.D., M.Div. or equivalent, M.R.E., S.T.M. or Th.M., S.T.D. or Th.D., M.A. Ph.D. Other (specify)

7. What is the denominational affiliation (if any) of your school or library? _____

8. How large is your budget for the purchase of books - including periodicals and microfilms?
- Under \$7500
 - \$ 7,500 - \$10,000
 - \$10,000 - \$15,000
 - \$15,000 - \$20,000
 - \$20,000 - \$25,000
 - \$25,000 - \$30,000
 - Over \$30,000
9. Is this amount adequate to support your collection building program?
- Yes _____ No _____
10. Are certain specified portions of your acquisitions budget assigned to be spent by or for each department (i.e. departmental allocations)?
- Yes _____ No _____
11. If your purchasing is controlled by such departmental allocations, are any monies left unallocated to be spent at the discretion of the librarian? Yes _____ No _____
12. What is the disposition of any unexpended book funds left over at the end of your fiscal year?
- Revert to the school
 - Carried over to same departmental area
 - Carried over as unallocated monies
13. Who is primarily responsible for book selection for your library?
- Librarian
 - Faculty
 - Departments or departmental committees
 - Library committee
 - Librarian with approval of faculty or committee
 - Other (specify)
14. What are your primary resources for book selection?
- Faculty recommendations
 - National bibliographies
 - LC proof slips
 - Publishers' lists
 - Dealers' catalogs
 - Publishers' Weekly, BPR, etc.
 - Advertisements
 - Book reviews
15. Are there other libraries in your immediate area (i.e. same town or within about 30 miles)? If so, circle which type.
- Public library
 - Theological library
 - Other (specify)
 - College or university library
 - Other type of research library

16. Is your library associated with, affiliated with, or a branch of any other academic or research libraries in your area? Yes _____ No _____
17. Is your library open to users outside your seminary or school?
Yes _____ No _____
18. Do you have a cooperative collection policy (Formal or informal) with any other library which apportions between you or delegates to you or them responsibilities for collecting certain areas of study?
Yes _____ No _____
19. Do you rely on any other library to collect in areas supporting or peripheral to your collecting interests (that is, do you depend on them to collect in certain subjects even though there is no agreement between you to this effect)? Yes _____ No _____
20. Do you feel that any of the following forms of interlibrary cooperation on a regional (or national) level would be desirable in terms of the efficiency and economy of the operation of your library?
- | | | |
|--|-----|----|
| Centralized book purchasing? | Yes | No |
| Central cataloging? | Yes | No |
| Regional theological union catalogs? | Yes | No |
| Division of collecting responsibilities? | Yes | No |
21. Do you feel that any of the following forms of interlibrary cooperation on a regional (or national) level would be desirable in terms of service to your users?
- | | | |
|--|-----|----|
| Centralized book purchasing? | Yes | No |
| Central cataloging? | Yes | No |
| Regional theological union catalogs? | Yes | No |
| Division of collecting responsibilities? | Yes | No |
22. Will some form of cooperation or sharing of responsibilities become economically necessary for you in the foreseeable future?
Yes _____ No _____
23. Does your library have an extensive collection in some area(s) which you would list as being of special merit? If so, please list.
24. Does your acquisitions budget and program have provision for maintaining the quality of this collection? Yes _____ No _____
25. Do you extensively collect theological works in any languages other than English, French and/or German? If so, please list.
26. Are you the archive or depository for any church, denomination, society, etc? If so, please indicate which.

27. Do you have the archives of any individual persons in your collection? If so, please indicate whom.

28. The following pages contain a list of areas of study. We would like to know in which areas you collect either extensively or not at all. It is assumed, unless you check one of the columns, that you maintain a working collection in each field (i.e. the books requisite for a B.D. education plus the older books originally purchased to support a B.D. education and those miscellaneous books acquired as gifts). Please go through the list and check the appropriate column when it applies.

For the purposes of this list "advanced research collection" indicates that you purchase all major and many minor works in the field and have or are building an extensive supporting collection of sources and past works in the field; "exhaustive collection" indicates that you attempt to collect everything which appears or has appeared in the field in at least the major western languages.

If at any point the list is not specific enough, please amend it to the degree of specificity necessary to describe your collection.

	advanced research collection	exhaustive collection	do not collect
Natural theology			
Psychology of religious experience			
Asian religions			
Chinese religions			
Indian religions			
Japanese religions			
African religions			
Egyptian religion			
European (non-Christian) religion			
American (non-Christian) religion			
Hinduism			
Jainism			
Buddhism			
Zoroastrianism			
Semitic religion (non-Hebrew			
Judaism			
Pre-Talmudic literature (including e.g. OT Pseud: Dead Sea Scrolls)			
Talmudic literature			
Dogmatic Judaism			
Practical Judaism			
Islam			
Bahaisim			

	advanced research collection	exhaustive collection	do not collect
Theosophy			
Anthroposophy			
Christianity			
Christianity and other religions			
Church history			
Early and medieval			
Apostolic age (to ca. 325)			
Ecumenical councils period (ca. 325-787)			
Middle ages (ca. 787-1500)			
Modern period			
Pre-Reformation reform movements			
Reformation period			
Counter Reformation			
17 - 18th century			
Peace of Westphalia (1648) to present			
Church history of particular countries (please list)			
Bible			
Texts and version			
English versions			
Hermeneutics			
Commentaries			
Criticism and interpretation			
Study and teaching			
Biblical history and chronology			
Biblical theology			
Bible and science			
Old Testament			
New Testament			
Early Christian literature (including NT Apocrypha)			
Patristics			
Medieval theology			
16th-18th cent. English theology			
16th-18th cent. Continental theology			
English theology since 1800			
Continental theology since 1800			
American theology			
Doctrinal theology			
Miracles			
God			

	advanced research collection	exhaustive collection	do not collect
Christology			
Mariology			
Creeds, confessions, catechisms			
Specific doctrines and movements			
Asceticism			
Mysticism			
Quietism			
Modernism			
Fundamentalism			
Liberalism			
Evangelicalism			
Pietism			
Dialectical theology			
Neoorthodoxy			
Social Gospel			
Practical theology			
Worship			
Christian symbolism			
Liturgy and ritual			
Hymnology, church music			
Ecclesiastical theology			
The Church			
Urban church			
Church management and finance			
Ministry			
Church polity, law, discipline			
Sacraments			
Religious education			
Audio-visual aids			
Missions, foreign			
Missions, domestic			
Evangelism, Revivals			
Religion and the arts			
Pastoral theology and pastoral psychology			
Homiletics			
Christian life			
Christian ethics			
Church and society			
Church and state			
Moral theology			
Works of meditation and devotion			
History and theology of specific churches, sects, denominations, heresies, etc. E.g. Orthodox Eastern Church, Western monasti- cism, Waldensians, Socinianism, etc., etc., etc. Please list.			

A RETROSPECTIVE VIEW OF THE FUTURE

James Tanis

Crises have been with libraries from the beginning; and, though they usually center on the budget, they affect acquisitions, processing and services right down the line. One of our tasks as librarians is so to view the past that we can better serve the future. History can be a generous instructor. In a letter of June 1865 Daniel Coit Gilman, the librarian at Yale, wrote to Yale's President Woolsey: "Improvements and changes which have long been talked of as essential to the progress of the Library, the increase of the funds for the purchase of books, the employment of permanent assistants, the introduction of a heating apparatus, the opening of a quiet reading room, the consolidation of the societies libraries and other minor alterations seem to be no nearer than when I entered on the office of Librarian..." Since problems of library operation frequently center on matters of budgetary constraint, it is probably not surprising that now - a century later - this year's budget submission to that same university closed with the following: "I am convinced that the Library will continue to be a dissatisfaction to most persons concerned ... until costs are counted, decisions are made and users are appropriately informed of the necessary parameters of the Library's operation. It would be folly to think that Yale, or any university (or one might add any divinity school library), ever could afford all of the library services which its varied users could legitimately and effectively utilize. It is equally fallacious to think that the gap between financial resources and users' desires can be eliminated by any necromancy on the part of the library staff. Only when the realistic goals of the library are realistically understood will progress begin to look like progress and satisfaction begin to replace frustrations ..." As we seek to learn from the past, it is also clear that serious problems are never solely budgetary problems, though money matters drastically affect acquisitions and processing, as well as services.

As libraries grow larger and institutions of learning grow larger, the need for better lines of communication increase in almost geometric proportions. Channels must be found for informing our school administrations of what the library is and what it requires, therefore we must be clear about where we are going, how we plan to get there, when we plan to get there and who is doing what in the operation. We must ourselves understand that the future health of libraries depends not on a cataclysmic event but on a process - and that no single largesse will solve permanently the constantly escalating library costs. No momentary staff reorganization will eliminate the need for a continuing re-evaluation of the structure within the library and of those between the library and others outside the library who are most importantly related to its operation. The library must, in turn, be kept informed of what the school is planning so that new programs do not arise unsupported.

We are all keenly aware of the fact that at the base of any successful library program is an active and wise program for acquisition. There was a time when library acquisitions were limited to books and periodicals, but that day is long past. For some time now libraries have been moving increasingly into collecting microtexts and now some of us are facing the challenge of servicing computer tapes. We find ourselves on the brink of an entirely new kind of library service which will be provided in part through central stores of information rather than solely through individual bound volumes which sit on the shelves of our own libraries. The day is long past when libraries sought to have one copy of every printed book, as some of our forbears thought to be ideal. Now we realize that the extent of the world of legitimate library materials has grown far beyond the means of any single institution. It will only be by the steady increase of interlibrary services that we can hope to begin to give readers the kinds of service which they now need. There was a day when a library felt that it was serving its community adequately when it was servicing the books on its own shelves. Now even interlibrary loan techniques are old hat and teletype networks connecting major libraries presage the day of direct photo-image transmission of printed material - and the eventual electronic transmission of materials locked on computer tapes and discs. A century ago a librarian sought to keep all his books safely on his shelves; not so long ago the pendulum swang and the librarian's new goal was to have all the books off the shelves and in readers' hands; and now we know that we really want both and that the machines offer us this possibility. The ATLA program for library development has gone a long way to boost the basic reference collections in most of our institutions and the research collections in many of our libraries as well. Now, however, we must look to the immediate future when, hopefully, new programs can be developed to provide us with access to the new kinds of materials which new means of information storage will provide us.

The ATLA program has also rendered a great service in its library evaluation program. This has informed librarians of their problems and it has helped school administrators to see these problems in their relationship to other schools and other libraries. As we study our own institutions, however, we must be careful to discriminate between genuine problems and symptoms. For example, glancing for a minute at the cataloging department at Yale, one finds both symptoms and a problem. We have a backlog of roughly 150,000 volumes - that is, a backlog equivalent to or larger than the size of most theological libraries. One could also add that the backlog is equivalent to the size of the Yale Library after its first 175 years of growth. The backlog, nonetheless, is not the real problem but rather a symptom of the problem. It is also a symptom of a problem which is not limited to Yale but is found in varying degrees in libraries throughout the world. We face a critical shortage of trained librarians who can properly handle the flood of materials coming into our institutions. The frequent turnover

of cataloging personnel creates a steady list of openings for catalogers in most of our institutions. In this, Yale is no exception. The problem is aggravated by the fact that the professional salary scale is still so low in most of our academic institutions that good catalogers can readily increase their salary 25 to 50% by going into various kinds of non-academic library cataloging. As we seek to grapple with this problem, we must discriminate between expedients on the one hand and long-range objectives on the other. A crash program with a "beefed-up" staff might be very helpful in reducing a current backlog condition in an individual library, but it does not begin to come to grips with the basic cataloging problem. Back in 1876, at the first meeting of the American Library Association, discussions were held proposing a program of shared cataloging. Now, nearly a hundred years later, we are still trying to find ways to develop a practical shared-cataloging program. Again the machine-aided techniques may well be a large part of the solution. It is clear that we must work hard on long-range objectives in cooperative cataloging if we are ever to master the mass of material which is now requested.

Many of our most acute problems we have created ourselves by our own lack of imagination and our preoccupation with our own ways of "business as usual." Only thirty years ago Yale still felt that it was important to have its own classification rather than adopt LC. Not many decades ago the Yale Library turned down important manuscript archival collections because it saw its responsibility in terms of books - and possibly literary manuscripts. Nearer our own day the Library responded in a similar fashion to a faculty request for collections of magnetic tape. The startling truth is that the grossest errors of one generation are often only discovered by succeeding generations. What seems obviously right one year is recognized in another year as a missed opportunity. I am convinced that a failure to embrace now the developing techniques for which we librarians have already waited far too long will expose to view again the long-range cost to research and study of the traditional and inflexible stance of many librarians.

The challenge of our time is not less revolutionary than that of Callimachus, the librarian of Alexandria over two millenia ago. With a library containing over a half-million scrolls - 400,000 of which were mixed rolls - he set out to devise and perfect a system of bibliographical controls. Only fragments of his great pioneering work in bibliography, the Pinakes, have come down to us, yet they reveal much of the wisdom and practicality which marked that brilliant post-scholar-librarian. It is true that many of his scrolls could have been published in a comparatively smaller number of our present-day printed books; yet his problem of bibliographical control was even more acute than ours. When you consider that his scrolls had no title pages, no prefaces, no introductions, rarely an author's name or title and no chapter headings, his achievement seems all the more astonishing.

In his materials, we also faced a diversity of forms, media, and languages. Though his techniques have been refined and elaborated through the centuries since he lived, basically our traditional methods are his. Now, for the first time since Callimachus, we can contemplate the opportunities of a basically different approach. Personally, I tend to think visually and spatially; I think of the new computerized techniques as providing us with a multidimensional capability for manipulating information about a book (or other information source) to suit individual needs. If our research and development continue along anticipated lines, we will not only face the challenges of new procedures but, much more importantly, we will be able to provide our readers with a radically new kind of scholarly assistance. In turn, the professional qualifications of librarians will become an increasingly more critical factor. As scholars rely more and more on peripheral types of material - newsletters, fliers, and other kinds of fugitive literature - it is imperative that we gain bibliographic control through a shared program and that these materials themselves become available cooperatively. It is ridiculous to think that every library could have all materials or should have them all; in addition, it is an expensive long-range waste for more than one library to face the cost of processing such materials and bringing them under control. Too many libraries now tend to see simplistic answers in automation. These are delusions. Costs are high and problems are complex. I do not know of any aspect of automation which I have continually found more frustrating than the "priorities problem". Though I am still convinced that automation is a bargain in the long run, I am equally convinced that it is expensive. What I mean is that libraries will be able to provide new and vastly improved services which they could not contemplate financing were they to be done by manual methods. Yet the initial escalation in library costs to provide these basic services is still expensive when one thinks in terms of traditional library budgets. To put it another way: to replace present procedures with machine procedures is expensive, but the valuable by-products are amazingly cheap. Unfortunately, you can not just buy the by-products. Certainly substantial programs of automation for libraries as comparatively small as divinity libraries, is still some years off. The most realistic hope lies in networks of libraries such as those now coming into substantive existence. We must focus on obtainable goals and develop realistic procedures if we are to learn from the past how best to deal with the opportunities of the present in servicing the needs of the future. As one person recently wrote in another context, "Objectives must not rely on divine power in an undefined way". Objectives must be specific and measurable, and they must be in harmony with our other objectives and with our overall purpose.

UNTITLED, NO. 1

Edgar M. Krentz

I now know that the ATLA is really a Christian institution. It operates by faith. This is the first time I've ever been officially thanked, by resolution, for any address before it's been given. That's really an act of faith!

A New Testament man somehow or other gets involved in form criticism as a kind of occupational disease. It is only fair to you if we discuss after-dinner speeches form critically for a minute at least so that you may be aware of what is going to happen here, be able to recognize the parts as they come, and would yourselves therefore be better prepared to deliver after-dinner addresses as the occasion arises. You will notice that I omitted part one of every good speech because I thought it would come better after you were aware that this is an educational occasion. An after-dinner address normally begins with a very formal recognition of Madame President - President Grossmann - and then I was kind of stuck, - ex-president librarian Tanis, ex-treasurer Prince. Now you know why I omitted that first part of the form of after dinner speeches: it sounds as though you are looking at a bunch of failures. We had better settle for Ladies and Gentlemen.

Subsequent to the formal address, it is traditional for an after dinner speaker to tell a few well-chosen poor jokes. I omit them this evening as not necessary to the form, but remind you that this is often done. At that point, an after dinner speaker is then faced with a grave decision. He was invited to speak because he presumably knows something; at this point he is to lead smoothly from his jokes into his address, and then with one eye on the clock and the other on the audience he is to dazzle you with his wit and wisdom until, the audience properly impressed, he can sit down. If, however, he is honest with himself, he recognizes that at the end of a three or four day conference where you have sat and been talked at morning, noon, and night, it probably wouldn't do too much good to give you what pearls he has because you are in no receptive mood to pluck the few pearls that he can cast.

At that moment he realizes that he probably was chosen because he's supposed to be entertaining. I've never been that either. That leads me to point one of my entertainment, why the address bears the title, "Untitled, No. 1." It could have two other sub-titles perhaps. You know it often happens that when you have a conference like this on a topic not necessarily Christian, the last address often contains the word Christian or theological in the title, "A theological appraisal of what happened at ATLA," or something like this to give a patina of Christianity to the event. Well, my sub-title is "Some slightly profane animadversions

on theological librarianship." Or, a second sub-title might read, "A view of his past by a library defector."

In this age of theology, the title "Untitled, No. 1" deserves some hermeneutical observations. It is today impossible to interpret anything unless you first know the questions which you are addressing to a title or topic. There has to be a proper form of give and take in the dialogue between you and what you are examining. "Untitled, No. 1" is a great title because there's not a one of you at the end of this address who will be able to say, "Krentz didn't do what he set out to do," because, being untitled, the title tells you nothing about the intended content, and that's a very important hermeneutical observation. Too, you being primarily librarians might suspect, perhaps, that I am operating with a librarian's Vorverständnis. (That German word is present merely to prove I'm learned.) You will recall a kind of theological pedigree, the miscellaneous manuscripts, the kind that James Tanis was describing for Callimachus in Alexandria today, the scrolls that contain more than one work, the "bound withs" that cause you annoyance. Well, it could well be that what I am doing tonight is punning on the sort of thing you have in "Harleian Miscellany Number so and so" in the British Museum; what "miscellany" means is that the cataloger couldn't make up his mind under what subject area the manuscript really belongs. This address may be that sort of document, that is, it is composed of a number of random observations that have no genetic relationship to one another and are an embarrassment if described in any other way.

But that also is not really the hermeneutical stance from which to interpret the title, "Untitled, No. 1." Rather, the proper pre-understanding of the title can only be illustrated by saying that librarianship is not a science, as I see it, nor is it a profession, but is, like that which all good teachers do, an art. Some of the most delightful art in the world is that art which operates not pictorially like a camera, but interpretively by a combination of color, form, and design, to involve the onlooker and to help him, by looking at that color and design, to understand more both about himself and about the world in which he lives. There normally hangs over my mantelpiece at home a serigraph which I carried in under my arm tonight. I don't know if you'll be able to see it, but I'll prop it up anyway. It is this piece which gave me the title for tonight's address. One of my many weaknesses is that I can't resist art which falls within the ability of my pocketbook. About a year ago a graduate of Washington University's School of Fine Arts, who happens to be married to a graduate of this place, had an art exhibit on our campus. This work caught my eye; it's title is "Untitled." This untitled serigraph is what became the integrating motif for what I would like to say to you tonight about art and the art of librarianship.

It strikes us when we look at this work (especially when we have guests in the house who make us really look at it again after we've gotten so used to it that our eye passes over it) - it strikes us how much different people read into this bit of art. One will look at it and say, "It certainly has in the background a massive hand." Someone else will say, "Nonsense, that's organ pipes." And other people think, especially if they're teenagers, it's the latest bebop interpretation of what music ought to be.

Now, not a one of these is either right or wrong because this is the kind of art which takes it's meaning as much in the eye of the beholder as it does in the mind of the artist. What is important about it is its design, its balance, variety, economy. That sequence of adjectives and nouns could as much characterize librarianship. A. E. Houseman, the man who wrote "When I Was One and Twenty," once said that poetry is not the thing said but rather a way of saying it. So, art and librarianship are a way of doing things rather than simply the product of what is done. Librarianship is as much an art as designing a silk screen print because the effectiveness of a librarian is determined a good deal by the flair and the wit, the design and the color, the balance and the variety the librarian brings to what he does.

As an ex-librarian I would like to say that the major factor in the art of librarianship is that one be nothing more or less than a book man, a person who has a life-long love affair with books. There are book lovers who are not librarians, of course. My wife knows that every time we figure up the income tax at the end of the year and she finds how much I managed to slip past her in the checkbook. But a love of books is a must for librarianship. There's nothing, for example, quite like holding a Stephanous imprint in one's hands, with its original binding still on it, say the first edition of the Beza Greek Testament of 1565, or to have one of these wonderful incunabula that came from the Italian presses, or a Koburger Bible, one of the great series that he printed in the 1480's and 1490's. There's nothing quite like, say, looking at the famous Bruce Rogers pulpit Bible designed for the coronation of the King of England in 1930, and understanding why the combination of binding, paper and print has led people to say that this is the most beautiful book made in the 20th century. I would say that it's this kind of thing that starts one off on the art of librarianship. One who really can't appreciate the book as an object of art, it seems to me, is one who is liable to mutilate the art of librarianship.

Of course there is much more to the design of the art of librarianship than simply being artistic. It requires much more to be a librarian than simply to have a kind of quintessence of art appreciation to be willing to admit that the smell of good leather on a fine bound book is something which makes you feel well, that the Ebrevir type fonts are a delight to the eye. A book man is a person who simply is not content

until he knows what there is to know about a book or an area or a collection which is represented in books. A book man is one who also wants to know the content of books and their history. He's not content until he really has seen what there is to see in the art of librarianship. And only then does he understand that the color, the design are there for other people to see.

Now, any artist will tell you that there's a lot more to art than simply design. There is some art which is absolutely cloying in its regularity. One of the things that makes most of the "art work" which shows up in my children's Sunday School literature, at least the sort of thing that is anything but what I really would like to have them see, is the fact that the artists don't have enough courage to introduce tension and strong contrasts into their art. What makes a piece of art worthwhile is the fact that the artist is willing to use ugliness in order to call attention to beauty. If you're still on this campus tomorrow morning, or if we finish here early enough tonight, walk around the old Gothic buildings on this campus, you'll discover that Klauder was really a master artist, for there is not a single one of the four large archways on this campus which is perfectly regular. You'll discover that the top ridges of the outside archway and the one inside do not balance, or that where you have two arches, one is big and one is small, right next to each other in the same pass through. This tension with regularity and this contrast over against what one might logically expect is the sort of thing that makes great art. Great art is that which therefore not only reproduces but interprets.

In an article on hermeneutics, a Roman Catholic New Testament scholar named Shekle recently pointed out that all interpretation is really a matter of putting things into one's own world. He used as an illustration the following example of art. If you think back to Medieval or Renaissance religious art, say a painting of the nativity, you'll discover that the Magi are perhaps good Flemish burgers in their wealthy dress. The shepherds are the kind of boys that were out on the hillsides in the summertime, and the Blessed Virgin is clothed like the wealthy daughter of a late Gothic house. You will also find, if you look at art of 50 or 60 years ago, that religious art changed and people became artistic archeologists. They thought that the essence of Christian art was to reproduce things as they really were back in first century Palestine. So you have Mary really in a cave at Christmas time, clothed the way a Jewish girl, first century, would be clothed. Then Shekle concludes, "Which one of the two types of painting conveys the message of what the incarnation really means? One that is closer to a photograph or closer to being a complete translation?" It's the tension between the world now and the way it really was that informs that 15th or 16th century Flemish or North Italian art, that really communicate what the nature of art and the Christian faith is like.

So it is with you and me as librarians. It is often in the tension that comes between conflicting loyalties that great librarians are made. I think, for example, in American theological librarianship of the tension that must have characterized the life of Burton Scott Easton at General Seminary in New York: the tension between creative New Testament scholarship and his work as librarian. What was more productive? The fact that he made the great analysis of Migne's Latin Patrologia for the Library of Congress, or his commentary on Luke, both of which survive. And yet, perhaps, it was out of this tension between two loyalties that great librarianship arose.

Color, tension, contrast. If there's been none of this in your librarianship, I would suspect that you've never really been a librarian. If you've never been in conflict with your administration over something, I suspect you haven't been doing your job.

Children's literature is something wonderful. It often has a way of raising basic questions. You recall that Roscoe Pierson, last year in his presidential address, cited those wonderful lines from Alice in Wonderland about words, who is going to be master and who not. Well, I'm at the age now where I can legitimately read children's literature and act as though I'm reading it for my children when I'm really reading it for myself. Some of you may remember the wonderful story, Wind in the Willows, by Kenneth Graham. If you've never read it, you ought to. That's a man who knows what to do with words. Well, there's a scene, you may recall, where Mole leaves his underground home and goes to visit Water Rat, who naturally lives on a river. And in the process of the visit Water Rat takes Mole for a row on the river. And Mole gets ecstatic. And as he's bubbling over, he finally says to Water Rat, "This has been a wonderful day! Do you know, I've never been on a boat before in all my life."

"What?" cried the Rat, open mouthed. "Never been in a - you never - well, I - What have you been doing, then?" Now that's a great question, one of the most profound questions that can be addressed. To put it back in the context in which I raised it, if a librarian has never been in conflict professionally with himself or with his faculty and administration, chances are he has never learned the art of librarianship.

But even that isn't enough to say about art, not only that it demands color and design, tension and contrast. You really don't see a picture that isn't properly matted and framed. You don't see it if you don't have it against the right background. The worst thing you can do to a piece of art is to misframe it and then hang it against a wall papered with large rampant roses, because you'll never see the picture. If you want to really see the picture, the background must be such that it will draw your eyes to the picture. The artist Ernst

Gorsemann, who did the St. Michael on the front of our library, and the Luther bust, young Luther at the age of ordination that's just outside our chapel entry, visited this campus shortly after the Second World War, when I was a student. He was brought over by a member of our faculty who knew about him and who felt this could be one way this seminary could make a contribution to the survival of culture and civilization in Germany. Professor Gorsemann lived here about six months, eating his meals with students, an artist in residence program long before theological seminaries even thought of it. He made one comment about American Lutheran churches which he visited. He couldn't understand, he said, why the crucifixes were so small, because your eye was drawn to anything but the crucifix in the front of the church. That's this business of the proper background and framework. A minuscule crucifix in a large nave denies our very faith.

What's the background and framework for a librarian? I was surprised, to discover, in going back over all the issues of Theological Education that have so far been published, that there is not a single article written by a librarian for anybody but a librarian. There is a little quarterly column which is labeled, "To librarians from librarians." I could tick off the names of many of you who have written for it--it sounds like a roster of people who have been in ATLA for a long time. But it's very carefully segregated off by the editors of Theological Education in such a way that anyone not a librarian can, with good conscience, disregard it. In that case theological librarianship has lost its framework, its background. It is not taking part in the debate on curriculum revision in a way to be heard beyond the confines of ATLA meetings in the broad context of theological education in America. Curricular discussions have been described as the relocations of graves in a graveyard with new headstones set up in seminary catalogs. One way to prevent that is for librarians to seek involvement - and not wait to be asked. Theological librarians have deserted their context if all they do by their silence is pronounce a benediction over such discussions and debates. Or, don't librarians have anything to contribute except the complaint that they're not listened to when they aren't talking? Are we merely groundkeepers of the curricular graveyards that our students, perhaps, think us to be? The framework in which the art of theological librarianship ought to be carried on is that of the theological curriculum. And if to be heard means that a theological librarian must become a subject expert, so be it. Stillson Judah (the only librarian ever to be awarded an AATS faculty fellowship!) is a model of how it can be done! If the cause of theological education is worthwhile enough to spend all we do on books, it would seem to be equally worthwhile to spend some time in making a visible arguable contribution to what is happening in theological education today.

Or how seriously (to make another point) do we take the context of the church as theological librarians or the nature of communication?

How often have you taught, as I've perhaps taught students as a librarian, that libraries are places where nothing relevant happens. I happen to like Dürer woodcuts and I'm delighted that three of them hang in our seminary library. But the question must be raised, at least, whether the art of theological librarianship is really being served if the religious art that we give students to look at never gets beyond the 16th century. One could easily move from art to book collections or buildings.

Last year, about this time, I gave an address to a group of pastors in California, the San Francisco Bay area. I landed at San Francisco airport at about 9:00 p.m. and was met by the pastor on a Saturday night. Nine o'clock p.m. meant it was 11:00 p.m. St. Louis time. Being a good pastor, he had gotten me to agree to preach for him the next morning, twice at that. So he was not worried about the next day. So he said, "You ought to see San Francisco." The first thing he did was take me and his wife around San Francisco, Haight-Ashbury, Fisherman's Wharf, and the like; then we went back finally to his home for coffee, about midnight, 2:00 a.m. our time. Then he said, "Now you can go to bed, dear, and I'll take him around and show him the parts where I wouldn't want to take you." It was 3:00 a.m. his time when I got to bed.

Now the point of this illustration is not to say that San Franciscans stay up late, though that might be true, but to say that librarians have the responsibility of making people, both faculty and students, know the realities of the world in which they live. I wonder how many of our libraries, for example, have displayed psychedelic posters. It would be interesting to take a count and see how many theological libraries in the United States regularly have Playboy on their magazine racks. I suspect that theological students are getting at least some of their ethical instruction there. And you can fill this in. The context of theological librarianship is not only the seminary. It's the church and the world. If you're really going to do the art, play the game, it seems to me that you've got to take that seriously. Or take literature, if you like it. How many of us could read Giles Goatboy in our seminary libraries? Or Eric Hoffer's The True Believer? Or James Joyce's Short Stories? Or - you go on down the line.

And that brings us to the next analogy in the art of art to the art of librarianship. If there's one thing that makes the design and the contrast and the background meaningful, it is if librarians and artists alike possess the intangible ingredient that is demanded of both -- imagination and creativity. We heard an example of that creativity the other night from the librarian in your midst who said he had gotten himself on the mailing list of every one of these little fly-by-night organizations talking about inner city renewal and theology.

There's imaginative and creative art in librarianship. It was the kind of imagination that was exercised by Harvard College Library when, about ten years ago, it put a man to work fulltime in the southern states collecting that hate literature, the tracts, the broad sides, the little magazines, etc., that will be needed to document the explosive nature of the race question. It seems to me there's a lot more that could be done and might be done by creative and imaginative librarianship.

This afternoon Jim Tanis stole some of the things I was going to say. Why hasn't it happened that ATLA has not yet set up somewhere a common center for experimentation and research in the use of the computer in theological research, the type of thing that Morton and McLennan started with the New Testament. We cannot do it separately. Or, failing that, how many theological libraries, just to start real small and build up, how many of the theological libraries are getting the little mimeographed journal called Calculi, published by the classics department of Dartmouth College. Forty-eight pages have been published by now. If you have been getting it, you know that there is already available on computer tape, or in some other machine readable form, the text of the following authors: Cassiodorus (Latin), Calvin's Institutes (Latin), a complete concordance of St. Augustine (Latin), Tertullian (Latin), a taped bibliography of 16th century manuscripts being compiled in Paris, Sumerian Literary texts, the work of Johannes Salisbury (Latin), Volume 31 of the Oxyrhynchus Papyri (Greek), the entire Greek New Testament, the Apostolic Fathers (Greek), all the opera of Thomas Aquinas (Latin), the entire Vulgate (Latin), The Sentences of Peter Lombard (Latin), all of the non-Biblical Dead Sea Scrolls (Hebrew). None, to my knowledge, from the library side, has been pushing professors and saying, "Why haven't you asked for this? How could ATLA serve as a center to aid you?" One could, I suppose, ask the question why our Newsletter has not become a kind of findings report for all this kind of information.

Or one might ask what has happened to imagination. One could answer that it has been used in many ways. Our association has sponsored the reprinting of books that were long needed (a work since taken over by the reprint houses). Many libraries have blessed the Board of Microtext for its careful work. The Aids to Libraries have been of great help, while the Sealantic program was a coup of the first water. (How many of these were born in the mind of Ray Morris and just a few others?) Claremont has stolen a march on most schools by setting up a Center for the Study of Early Christian Origins, including the photostatic texts of all the Nag Hammadi texts, including those not yet published.

Yet, there are still many worlds for imagination to discover. I think, for example of a bit of ancient history, way back in 1959, when the Newsletter printed an article by Bob Beech which bore the title, "Unfinished Business" (the paper he read to the West Coast Theological Librarian). Bob Beech listed quite a few things he thought at that

time should be put under the heading of unfinished business. How many are still under that agenda rubric? The art of librarianship calls for imagination and creativity in a way that most of us, including yours truly, are afraid to think.

Finally, it seems to me that great librarianship, like great art, requires universality. If art is worthwhile, it will speak to all people. There is a man on our staff, Robert Bergt, who is a great musician. On Mondays, when he had no classes this last year, he was playing with a string quartet which went around to grade schools as a part of our state's program of cultural enrichment in educating. He told the story of how, on the same day they first played out here in suburban St. Louis in an upper crust area as you could imagine and two hours later were playing in an inner city school, the same program of Bach, Bela Bartok, and other string quartet music, with identical reactions from the kids: positive, they couldn't hear enough. When he tried to get some of them to articulate why, they came up with surprising things. Because, the way they put it, "It talks to us without words." This universal character of great art and music, this ability to bridge the gap is something, it seems to me, that the art of librarianship demands. Great limericks are like that too; they bridge the gaps and call attention to something universal. I'm a lover of limericks. Some of you may have seen that one in the Saturday Review this last year when an author was describing the state of culture in California:

There was a young lady named Wild
Who managed to stay undefiled
By thinking of Jesus
Contagious diseases
And the dangers of having a child.

Now what's the point of citing that limerick? In the Saturday Review the author went on to say that the limerick of 20 years ago no longer applies. Anti-biotics have removed the danger of disease. The pill has taken care of the danger of having a child. And Jesus seems to be irrelevant. If we, as Christians, librarians, really believe the universality of the Gospel, then we cannot be content simply with storing books and information. It becomes incumbent upon us as part of our Christian responsibility, to make clear that there is a universal character still about that Gospel to which all of our schools are committed, and that universal character requires communication, the kind of communication that all universal great art carries on.

One of the greatest authors of all time, the old Greek philosopher Plato, insisted that written words cannot communicate and that real teaching and learning never took place through books but only through a kind of dialectical confrontation between teacher and pupil. It

surprises me in a way that no librarian, to my knowledge, has yet written an article on the importance of the New Hermeneutic for theological librarianship. For what the New Hermeneutic insists is that books are not dead but alive. There is an ex-librarian, some of you will recall, Jules Moreau, who was all involved in the nature of language and communication. But what does it say to us today?

And that reminds me of another point, with all these exes. I wonder whether the time has not come for ATLA to do a different kind of retrospective look than Jim mentioned earlier today. I wonder what would happen if Maria Grossmann would appoint a committee to go back over the membership roster of the last 20 years of ATLA and try to follow up all those of us who turned tail and ran, and really raise the question, "Why"? Is it because we found no ministry in librarianship? Is it because we never learned to be artists? Ernst Käsemann, in 1964, made a comment that he would accept no student as a doctoral candidate who was not ready to go into the parish ministry. He wanted no pure academicians to get degrees from him. I wonder if that has something to say about the kind of love affair we should be having with books. For if the art of librarianship does not end up somehow or other in a concept of ministry meaning to communicate, if we're not willing to be considered a little odd for the sake of the Gospel, if we're not willing to say, like Robert Forst, that we enjoy the straight crookedness of a good walking stick, if we're not willing to be laughed at in order to be real artists, then something's wrong. I think it would be wise for this association, in which I still hold membership, to find out from me and many others like me, why we are exes.

Callimachus was referred to earlier today. The man who devised a system to catalog the library of Alexandria said mega biblion, mega kakon - "a big book is a great evil." It's probably also true about a long speech.

APPENDIX AAMERICAN THEOLOGICAL LIBRARY ASSOCIATION
CONSTITUTION

Article I. NAME

The name of this organization shall be the American Theological Library Association (ATLA).

Article II. PURPOSE

The purpose of this Association shall be to bring its members into closer working relations with each other and with the American Association of Theological Schools, to study the distinctive problems of the theological library, and to promote library service and librarianship among the institutions of AATS and theological education in general. The Association shall direct and carry on a program of activities to advance: (a) the standards of library service, in the broadest sense, in theological libraries, and (b) the continued professional and scholarly growth of those engaged in work in these libraries.

Article III. RELATIONSHIP TO OTHER ASSOCIATIONS

The American Theological Library Association is affiliated with the American Association of Theological Schools (AATS). This affiliation has been expressed by AATS in its original founding of ATLA, its continued interest in the support of the work of ATLA, its readiness to advise and consult with officials and committees of ATLA, its willingness to form joint committees where joint action is proper, to serve as agent for funds designated for ATLA purposes and administered by ATLA, and to receive communication from ATLA relative to libraries and theological education.

This affiliation has been expressed by ATLA by means of their interest and support of AATS objectives, and by their readiness to receive communication and counsel from AATS.

This Association is also affiliated with the American Library Association (ALA), and the International Association of Theological Libraries (IATL).

Article IV. MEMBERSHIP

Sec. 1. Full Members. Librarians serving, or retired from, the library staffs of institutions which are members of AATS are eligible for full membership by vote of the Executive Committee and by compliance with other conditions prescribed in the By-Laws. Such librarians shall be the director of the library, the head librarian, or any other librarian serving in a full-time professional position on the library staff.

Sec. 2. Associate Members. Persons interested in, or associated with, the work of theological librarianship may be elected to associate membership by vote of the Executive Committee and by compliance with other conditions prescribed in the By-Laws.

Sec. 3. Institutional Members. Libraries of schools that are members of AATS may become institutional members by compliance with other conditions prescribed in the By-Laws.

Sec. 4. Contributing and Sustaining Members. Persons or institutions eligible to membership may become contributing or sustaining members upon payment of the annual sums provided in the By-Laws.

Sec. 5. Honorary Members. On nomination of the Executive Committee, honorary members may be elected by two-thirds vote of the members present at any annual meeting of the Association. Members of other library associations and those outside the library profession who have consistently aided the libraries of AATS are eligible as honorary members. Honorary membership shall be for life, subject to Section 6.

Sec. 6. Suspension and Reinstatement. The membership of any individual or institution may be suspended for cause by a two-thirds vote of the Executive Committee. A suspended member may be reinstated by a two-thirds vote of the Executive Committee.

Article V. OFFICERS

Sec. 1. Officers and Duties. The officers of the Association shall be a president, a vice-president, an executive secretary, and a treasurer, who shall perform the duties usually attached to these offices, or those assigned by action of the Association.

Sec. 2. Term. The president and vice-president shall be full members of the Association and shall serve for one year or until their successors are elected and qualify. The executive secretary shall be chosen from the full members of the Association by the Executive Committee and shall hold office at its pleasure. The treasurer shall be a full member of the Association and shall serve for three years or until his successor is elected and qualifies. Change in status shall not disqualify an officer after election from completing his term of office if he is able to do so.

Sec. 3. President-Elect. The vice-president shall be the president-elect and shall succeed to the office of president at the end of the president's term.

Article VI. EXECUTIVE COMMITTEE

Sec. 1. Members. The Executive Committee shall consist of the president, vice-president, retiring president, treasurer, and four persons who are full members of the Association, who are elected for a two-year

term, which terms shall so overlap as to insure continuity of policy; and one representative named by AATS. The executive secretary and the editor of the Association's official publication shall be ex officio members of the Executive Committee without vote.

Sec. 2. Duties and Responsibilities. The Executive Committee shall have general oversight and direction of the affairs of the Association, and shall perform such specific duties as may be given to it in the Constitution and By-laws, or those assigned by action of the Association. It shall conduct all business of the Association between annual and other meetings of the Association, and shall have authority to make decisions for the Association during the periods between meetings. It shall decide upon the investment and the expenditures of all funds belonging to the Association as a whole, and shall be authorized to allot such funds to projects and committees, and it may enter into specific agreements with AATS to act as agent for funds designated for ATLA purposes. It shall provide the Association at the annual meeting with an audited report of all funds held, received and disbursed.

Article VII. MEETINGS

Sec. 1. General Meetings. The Association shall hold an annual conference at such place and time as may be determined by the Executive Committee. Special meetings may be called at any time by the Executive Committee.

Sec. 2. Admission to Meetings. General meetings are open to all interested in the work of the Association. Closed meetings limited to full members and institutional members may be called on approval of the Executive Committee.

Article VIII. RIGHT TO VOTE¹

Sec. 1. Full members and institutional members of the Association shall be eligible to vote on all questions of the Association including the election of officers and the members-at-large of the Executive Committee. All other members shall be eligible to vote on all questions of the Association except on the Constitution, By-laws, and the elective positions of the Association.

Article IX. BY-LAWS

Sec. 1. Adoption, Suspension, and Amendments. By-laws may be adopted, suspended, and amended by a majority vote of the full members and institutional members of the Association voting at any general session of any annual conference.

Article X. AMENDMENTS

Sec. 1. This Constitution may be amended by a two-thirds vote of the full members and the institutional members voting at any general

¹This section was amended in June, 1968.

session of two successive annual conferences not less than six months apart, provided that notice of the proposed amendment is published in the official publication of the Association not less than one month before final consideration.

BY-LAWS

Article I. DUES¹

Sec. 1. Full Members, Associate Members, Institutional Members. The annual dues for full members shall be \$8; associate members, \$6; and institutional members, \$15. Full members on retired status are exempt from payment of dues.

Sec. 2. Contributing and Sustaining Members. The annual dues for contributing members shall be \$25, and for sustaining members, \$50.

Sec. 3. Honorary Members. There shall be no dues for honorary members.

Article II. NOMINATIONS AND ELECTIONS

Sec. 1. Committees. A committee to nominate candidates for elective positions to be filled for the Association as a whole shall be appointed by the vice-president (president-elect) from among the full members, with the approval of the president, at such time as to enable this committee to meet during the annual conference preceding the one at which elections are to be made from the nominees. The committee shall, as far as possible, represent the various interests of the Association. It is the duty of this committee to select the ablest persons available for the positions to which nominations are to be made. In making its selection the committee shall keep in mind the following objectives: (a) the importance of developing leaders among the younger members of the Association; (b) the desirability of rotating important offices among the membership of the Association; (c) the necessity of securing an Executive Committee which will be as representative as possible of the interests and groups within the Association.

Sec. 2. Reports. The Nominating Committee shall report at least one, and, when feasible, two nominations for each elective position, to the executive secretary not less than six months before the annual conference at which nominees are to be considered. Nominations shall be published by the executive secretary in the official publication of the Association not less than four months before the annual conference.

¹This by-law was amended in June, 1963.

Sec. 3. Nominations by Others. Nominations other than those by the Nominating Committee may be made by petition signed by not less than five full members of the Association, and shall be filed with the executive secretary not less than two months preceding the annual conference and shall be published in the official publication of the Association not less than one month before the annual conference.

Sec. 4. Consent of the Nominees. No nomination shall be presented without the known consent of the nominee.

Sec. 5. Elections. Elections to elective positions for the Association shall be held at the annual conference at a date announced at least four months previously by the executive secretary and published in the official publication. There shall be a written ballot which may be cast at the annual meeting or forwarded by mail to the executive secretary prior to the date of the election. The candidate receiving the largest number of votes shall be elected. In case of a tie vote the successful candidate shall be determined by lot.

Article III. QUORUM

Sec. 1. Executive Committee. A majority of the voting members of the Executive Committee shall constitute a quorum. In the absence of a quorum the president may authorize a mail vote. An affirmative vote of a majority of the voting members of the Committee shall be required to pass a motion. On each mail vote, each voting member shall have the option of voting for the motion, against the motion, or to hold for discussion.

Sec. 2. Association. Twenty-five members at a regular meeting shall constitute a quorum of the Association for the transaction of all business except election to the elective positions of the Association and amendments to the Constitution.

Article IV. COMMITTEES

Sec. 1. Authorization. Committees of the Association shall be authorized by action of the Association or the Executive Committee, except as otherwise provided in the Constitution and By-laws.

Sec. 2. Appointment of Committee Members.¹ Committee members shall be appointed by the Executive Committee unless it is otherwise provided in the action authorizing the Committee or in the Constitution and By-laws.

Sec. 3. Joint Committees. ATLA members of joint committees of ATLA and AATS shall be appointed by the president of ATLA with the approval of the Executive Committee and shall be full members of the Association.

¹As amended June, 1966.

Sec. 4. Eligibility. Full and Associate members shall be eligible to serve as members on all committees except as otherwise provided in the Constitution and By-laws.

Sec. 5. Term.¹ Committee members shall serve a three year term, or until their successors have been appointed. In the first year one member shall be appointed for three years, one member for two years, and the third for one year. Thereafter, one new member shall be appointed each year by the Executive Committee.

Article V. VACANCIES

Sec. 1. Elective positions. Appointments to fill vacancies in elective positions of the Association as a whole (except president and vice-president) shall be made by the Executive Committee until it is possible for the Association to fill the vacancy at the next regular annual election in accordance with the By-laws.

a. A vacancy in the office of president shall be filled, for the remainder of the term, by the vice-president. The succession shall not prevent a person who succeeds to the presidency because of a vacancy from serving his normal term as president the next year, as is provided in the Constitution.

b. A vacancy in the office of vice-president can be filled only by election as provided in the By-laws.

c. If vacancies occur in the offices of president and vice-president within the same term the Executive Committee shall elect as president one of the Committee for the remainder of the term. When a regular election is next held, a president and a vice-president shall be elected.

d. Vacancies on the Executive Committee shall be filled by election at the next regular election after the vacancy occurs.

e. Appointments to fill vacancies on a committee shall be made by the president, unless otherwise provided in the action authorizing the Committee, or in the By-laws.

Article VI. YEARS

Sec. 1. Membership year. The membership year of the Association shall be the same as the fiscal year.

¹As added June, 1966.

Sec. 2. Fiscal year.¹ The fiscal year of the Association shall be May 1 to April 30.

Sec. 3. Elective and Appointee Year. The term of office for elective and appointive positions of the Association filled annually shall be the period beginning with the adjournment of the annual conference and ending with the adjournment of the next succeeding annual conference. Terms of office longer than one year shall be calculated from the adjournment of the annual conference. This By-law shall not apply to the term of office of the representative on the Executive Committee named by AATS. For this office the term shall be specified by AATS.

Article VII. RIGHTS TO FULL MEMBERSHIP

Sec. 1. The adoption of this Constitution shall not disqualify from full membership any member of this Association who holds active membership at the time of the adoption of this Constitution. This right to membership shall continue until such time as the member may change his employ to another institution at which time the conditions of membership as prescribed in the present Constitution shall prevail.

Article VIII. RULES OF ORDER

Sec. 1. The rules contained in Robert's Rules of Order shall govern the Association in all cases to which they are applicable, and in which they are not inconsistent with the Constitution and By-laws.

AMENDMENTS

Amendment I (adopted in June, 1961)

In the event of the dissolution of the Association, the assets will be turned over to an organization (or organizations) which is also exempt under section 501(c) (3) of the 1954 Internal Revenue Code.

¹As amended June, 1966.

APPENDIXATLA MEMBERS AS OF OCTOBER 10, 1968

(* - attended 1968 Conference)

FULL MEMBERS

Note: For members requesting use of their home address, the place of employment is given in parentheses. Please report any errors in your listing to the office of the executive secretary.

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- Baker, Mrs. Florence S. - Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06511
- *Balz, Elizabeth L. - Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio 43209
- *Batsel, John David - Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois 60201
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- Berky, Andrew S. - Schwenkfelder Library, Pennsburg, Pennsylvania 18073
- *Bestul, Valborg E. - Luther Theological Seminary, 2375 Como Avenue, St. Paul, Minnesota 55108
- Bida, Mrs. Larissa, Bishop's University Library, Lennoxville, Quebec, Canada
- *Booher, Harold H. - Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, Texas 78705
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- *Bradshaw, Doris Crump (Mrs. Wm. L.) - Missouri School of Religion, Lowry Hall, 9th and Lowry, Columbia, Missouri 65201
- *Bremer, Rev. Nolan Richard - Concordia Seminary Library, 801 De Mun Avenue, St. Louis, Missouri 63105
- *Bricker, George H. - Lancaster Theological Seminary, Lancaster, Pennsylvania 17603

- Brimm, Henry M. - Union Theological Seminary, 3401 Brook Road,
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- Brockway, Duncan - Case Memorial Library, Hartford Seminary
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- *Dickinson, Mrs. Lenore M. - Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
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- *Goodman, Delena - School of Theology Library, Anderson College, Anderson, Indiana 46011
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- *Green, Rev. David E. - San Francisco Theological Seminary, San Anselmo, California 94960
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- *Grossmann, Mrs. Walter - Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, Massachusetts 02138
- *Gulley, Dr. Frank, Jr. - The Divinity Library, Joint University Libraries, Nashville, Tennessee 37202
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- *Heckman, Marlin L. - Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Illinois 60523
- *Hilgert, Mrs. Elvire R. - McGaw Memorial Library, McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614
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- Davies, Stanley - St. Mark's Collegiate Library, Box 67, G.P.O.,
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- Davis, Donald G., Jr. - 2726 North First Street, Fresno, California 93703
- *DeKlerk, Peter - 8 Habersham Way, N.W., Atlanta, Georgia 30305
- *De Lisle, Margaret M. - Kenrick Seminary Library, 7800 Kenrick Road, St. Louis, Missouri 63119
- *Dickerson, G. Fay - McGaw Library, McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614
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